Record of Christian Work

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American Notes. **A Portrait of the Late Bishop Hare,** missionary Bishop to the Sioux, has been placed in the State Capitol at Pierre, South Dakota. It is said that no man did more to build South Dakota than Bishop Hare. He founded schools among Indians and whites and played a leading part in the repealing of the loose divorce law of the state. At the unveiling exercises at which the governor was present, Bishop Hare's favorite hymn, "The King of Love My Shepherd Is," was sung heartily by the assemblage.

A Memorial to Dr. Horace Bushnell, theologian and preacher, is to be erected in Hartford in the form of a large auditorium. This will cost nearly a half million dollars and will be the gift of Dr. Bushnell's daughter, Mrs. Hillyer, to the city. It will have a seating capacity of 4000 and will face the beautiful Bushnell Park of Hartford.

The Italian Roman Catholic Church of St. Rocco at Youngstown, Ohio, has, with its rector at its head, left the Church of Rome for the Protestant Episcopal Church. There are 240 communicants. This congregation possesses a substantial church building and a rectory which is to be converted into a parish house. Rector and people are said to be very happy in their new relationship. A similar transfer occurred in the diocese of Pennsylvania when Bishop Rhinelander lately took under his spiritual jurisdiction a Polish congregation, St. Valentine's Parish,—including both priest and people.

The Chicago Hebrew Mission, during the months of January and February, conducted a systematic house-to-house distribution of tracts in three large Jewish districts of Chicago. One tract in Yiddish and one in English were placed in each home visited by the missionaries. In two months a total of 86,526 tracts were thus distributed in 40,028 calls and in this way approximately 200,000 people were evangelized. The workers are now revisiting this same territory with Bibles, Testaments and Gospels.

The Union Church at Panama has greatly prospered. It has developed into four branch churches conducting six services each Sunday, five Sunday schools, six or seven Christian Endeavor meetings, and four mid-week prayer services. It has opened a Christian day school in the neighboring city of David for Panamaian children and is responsible for its upkeep.

"We are supporting with time, money and influence every effort that is made to raise the moral standard of the people, to establish and maintain the best ideals of American civilization. We have erected the first floor of a concrete building which will be a real memorial of our endeavors. We have reconstructed another building to serve well for some time the community in which it is located."

American Methodism Is Considering the Establishing of Hospitals in the capitals of the five South American republics where the Methodist Church is responsible for missionary endeavor. The Board of Foreign Missions has sent Miss Charlotte Aikens, editor of the *Trained Nurse and Hospital Review,* to South America to study the hospital and dispensary situation. This year the Bolivian Minister to the United States journeyed from Washington to New York especially to appear before the Methodist Board of Missions to urge the establishment of more Protestant schools in his country. The Centenary Deputation strongly urges the purchase of a farm of 3750 acres in the heart of Chile's great agricultural valley to be used as a home for orphans, as the seat of an industrial and agricultural college and as a rest home where ill and overworked missionaries may recuperate. The present owner has offered it to the Church at a price greatly under its commercial value.

The orphanage which would be erected here would accommodate five hundred children.

According to the Statement of Mr. Henry P. Davison at the final meeting of the American Red Cross War Council, the American people in twenty-one months gave to Red Cross activities in cash and supplies more than $400,000,000. This is probably the largest voluntary gift of money ever contributed for the relief of human suffering. When America entered the war the number of members of the American Red Cross was 500,000. To-day there are 17,000,000 full paid members besides some 9,000,000 school children members. About 7000 persons have been at work in France in connection with the Red Cross during the war. Mr. Davison says that "the supreme aim of the Red Cross is nothing less than veritable 'Peace on earth, good will to men,'" and mentions plans just set in motion by the five great Red Cross societies of the world to develop a programme for the prevention as well as the relief of human suffering. Meanwhile his great organization is pressing its practical activities. One of its last announcements is that it has shipped to Europe more than 900,000 pounds of yarn and 822,450 sets of knitting needles (the whole valued at $2,316,445) to give employment to thousands of refugee women in France, Belgium, Italy, Rumania, Servia, Greece, Palestine and Albania.

The American Bible Society, at the last meeting of its Board, voted to propose to the British and Foreign Bible Society and other National Societies, a federation of the Bible Societies of the world. The annual output of Bibles is now about 35,000,000.

"Even this large number of Bibles," says President James Wood of the American Bible Society, "is entirely inadequate to meet the needs of the world and something must be done for more complete and efficient prosecution of the work of Bible supply. A great many considerations have led us to believe that the time is ripe for a combination of forces."

Mr. C. F. Putnam, a successful business man of Kansas, has disposed of his business, invested most of his property in Christian work and is now devoting all his time to Bible teaching. Mr. Putnam was once an agnostic follower of Ingersoll but was converted after a painstaking study of the Scriptures.

The Young Women's Christian Association of Cleveland, Ohio, has just graduated seven Polish girls from its Polish Grey Samaritan Course and has seventy more of the same nationality in training. They are preparing to undertake reconstruction work in Poland among women and girls.

The Expansion of "Industrial Evangelism." Good Will Industries which have been developed with such eminent success by Boston Methodists are now on the eve of large extension to other cities. A National Bureau of Good Will Industries has been organized under the direction of the Methodist Board of Home Missions and Church Extension. This will open industries similar to those carried on at the Morgan Memorial in every city where a suitable opening can be found. The Rev. Edgar J. Helms is appropriately to head this national enterprise. He says:

"The Bureau will send its executive secretary to promote the organization of a branch in any city desiring one. It will train leaders and helpers. It will send experts to check up the work and standardize it. It will endeavor to idealize it and not allow it to fall into the commercialism of a rummage sale or junk shop. If the Methodist Church in thirty American cities would develop a work as large as that of Morgan Memorial it could give work every year to 120,000 destitute people."

Dr. Helms describes the practical character of these Industries.

"They clothe the naked with garments they are taught to repair. They rehabilitate homes that need furniture with articles the poor are instructed how to mend. They pay self-respecting wages to the persons who perform the work of repair, cleaning, and restoration, and while these persons are about their tasks they teach them a trade. Many unskilled persons thus greatly enhance their economic value to society. In fact, the Good Will Industries are to become great trade schools put within the reach of the needy and inefficient. It takes more skill to mend or make over a second-hand piece of furniture or clothing or an article of furniture or footwear than to make the original article. Good Will Industries are turning out expert cobblers,

ITALIAN CHILDREN AT A WEEKLY GOSPEL MEETING HELD AT THIS PLACE BY THE EVANGELISTIC COMMITTEE.

cabinetmakers, upholsterers, tailors, milliners, dressmakers, etc."

Taking Root in Cleveland. Dr. Helms, the apostle of this form of Christian work, was invited to speak about it at the Methodist Union banquet of Cleveland, two years ago. His words fell upon good ground. An old garage back of the Deaconess Home was hired for the experiment and the Rev. F. M. Baker called from Buffalo to take charge. During the first year the industrial department took in $6000 from the sale, at nominal price, of repaired garments, shoes and furniture. Some 2500 bags have now been placed. Thanks to the generosity of a number of churches and a few individuals the plant is equipped with machines for altering all kinds of garments, pressing clothes, mending shoes and rejuvenating furniture.

Industrial evangelism does not crowd out personal evangelism. Mr. A. S. Gregg, writing of this work in *Zion's Herald,* says:

"Right along with the fumigating of old clothes, the mending, the sawing and the hammering in that busy place, men and women in supreme need of Christian sympathy and guidance have found such help that sixty conversions have taken place. At 8.30 each morning Mr. Baker holds a short religious service and then during the day he talks with the men as he finds opportunity. He wears overalls and at times works right along with the men and under these conditions it is easy for him to talk to them about their religious welfare."

The Evangelistic Committee of New York City. (541 Lexington Ave.) Meetings were carried on by this committee in 1918 in two large tents, 16 halls, 68 open-air centers and 105 open-air auxiliary centers and Bible classes in 28 centers. Much of the preaching has been in languages other than English,—in Hungarian in nine centers, in Russian in six centers, etc. The total number of meetings was 3303, with an aggregate attendance of 630,373.

The report is full of striking incidents. Two pugilists stopped at a Broadway meeting to listen, came to other meetings, were converted and later took training as physical directors at Silver Bay for Y. M. C. A. service in France. "Neither of these men

signed a card nor told the speakers at the close of the meetings of the blessing that had come to their hearts." An anarchist who tried to break up a meeting last summer is now himself preaching for the Committee,—soundly converted and a church member. One Russian speaker writes:

"People on the street become interested in the Word of God and begin to visit the churches. Some of them testify that if they had not heard the Word on the street they would be in darkness yet."

During the summer a worker found an enthusiastic Christian gentleman doing personal work in an office building and was surprised to learn that he had been converted in an open-air meeting of the Committee some years before.

This extensive enterprise has been carried on at an expense of about $31,000!

The Bible Colporteur. The current report of the American Bible Society gives us various glimpses of him. Mr. G. A. Perkins has been toiling in notorious East St. Louis. A lawyer met him at the Y. M. C. A. and learning of his occupation remarked:

"A man selling Bibles has the toughest job in East St. Louis. If he were selling crooked dice or pistols or booze he could do a rushing business. But one selling Bibles here ought to have a Carnegie hero medal."

Yet in three months Mr. Perkins sold in that city 2194 Bibles or parts in 17 languages. He supplied 589 families which were without Bibles. "I get insulted almost every day," he reports, "but still thank God for the privilege of distributing His Word."

Mr. Thomas A. Judd is a self-supporting volunteer. Last year he traveled from Southern California to Northern Washington and Oregon and far into Nevada, much of the way on foot, pushing a little cart in which he carried his precious cargo of Scriptures. Although sixty-six years of age he has slept outdoors, in barns, in the open fields, under bridges and often gone without meals, counting it all joy for Christ's sake. He has been reviled, cast out and cursed. And again he has found open doors, kindly hearts and receptive souls. He has trusted God for protection and health; has lived chiefly among "down-and-outs," unbelievers, foreigners and Romanists; has sold Scriptures in saloons, brothels, lodging houses, in tramp camps and to lonely ranchers.

Another who received his evangelistic training in the St. Chrischona Institution near Basle, Switzerland, and who has worked in America since 1900, says that

"this work is a thousand times harder than establishing missions and ministering to a congregation, but it must be done. The colporteur is a voice of religion to the people. Homes are singularly open to him because he asks nothing for himself but everything for his Lord. This is my ideal of Christian service for myself and the reason why I love my work. I have traveled, Bible in hand, from Zara in Dalmatia to Belgrade in Servia, explaining its teachings to all who would listen. From my youth up I have been interested in this work and have distributed between 40,000 and 50,000 Bibles, Testaments and portions."

President Wilson and the Huguenots. The address of M. Wilfred Monod to our President in behalf of the Protestants of France struck the fine note of eloquence which we ever look for in that scion of an eminent family of French ministers.

"Three centuries have passed since the *Mayflower,* with all sails set, left England and launched upon the unknown, tossed by the tempests of tyranny, with the object of nurturing the Divine seed of religious and political liberty. Now the frail barque has at last made its return voyage. The ships loaded with two million crusaders have returned to bring liberty to the ancient continent and most sacred of all they are bearing this precious gift, the League of Nations.

"I count it a signal honor to address you in the name of the Protestant churches of France. We are in the city where the very stones bear eloquent witness to the bravery of the Huguenots and of a consecration to the service of liberty. Be assured the French Protestants recognize and are proud to greet in the President of the United States one of their coreligionists, the son and the grandson of ministers, a man who has publicly borne witness to the moral and social truths of the Bible.

"The well-recognized Protestant characteristics of your personality are clearly recognized by their pervading influence in your Presidential messages during the war, breathing as they always have the Biblical atmosphere. Sincerity, justice, law, liberty, fraternity, humanity, such are the musical notes which resound most frequently from your utterances. This vocabulary is very familiar to French Protestants and they recognize the very voice of the Hebrew

prophet. They acclaim in you, Mr. President, a true son of the Messianic hope. I have heard the workmen sing in the assembly of the English unions:

"'When wilt Thou save the people,
O God of mercy, when?
The people, Lord, the people,
Not crowns and thrones, but men.'

"This solemn cry has found its way to your heart. Your humble ambition is to follow the steps of that mysterious Servant of the Eternal, the despised One Who will never forsake or lose courage, Isaiah declared, until He shall have established justice upon the earth."

President Wilson in thanking these representatives of French Protestantism declared that he would "bring to the defense of our common ideal all the moral tenacity of the spirit of the Puritans."

Reformation Stirrings in Bohemia. The present seems to have the prospect of important historical rectifications before it. Zion is to be restored to outcast Israel. Great Christian churches like St. Sophia and that Damascus mosque on whose walls one can still read the pre-Islamic inscription, "Thy Kingdom, O Christ, is an Everlasting Kingdom," bid fair to be returned to their Christian owners. From Bohemia comes news of still more striking revision of past wrong. At the beginning of the present year a great Congress of Bohemian Roman Catholic priests was held in the Community House in Prague. Of the 2209 clergy present, 1744 gave their full adhesion to a programme of reform; 410 their partial consent and 55 dissented. This majority demanded a revision of the trial of John Huss! They declared that the original trial took place in an age of universal ecclesiastical corruption and that the result was a judicial murder, pure and simple.

"Late as it is to reopen the case for the righting of wrong it is never too late. Many a sting of hot and bitter scorn aimed at the Catholic Church will be removed thereby."

The Congress also proposed that the day of Huss' martyrdom, July 6, should be made a saint's day and—an immensely significant question—that the Day of St. John of Nepomuk, May 16, be made a common day again. This latter saint was the gift of the Counter-Reformation to Bohemia, made to replace the cherished memory of the genuine national hero.

The programme of reform adopted included the following items:

The election of bishops by priests and laity jointly.

The use of Bohemian in religious services and ceremonies.

The abolition of celibacy of clergy.

The removal of the requirement of shaving and of wearing of clerical garb.

The complete revision of the Breviary and the compilation of a brief Book of Prayer in Bohemian.

A radical change in the system of education of the clergy.

"Their training," said the report, "has hitherto been such as only to deprive them of the respect of the educated public. It is disgraceful when theological students who are expected to excel in intelligence are not allowed to read books and periodicals in the seminary. We do not want to be ignoramuses."

"The Gates of Hell Shall Not Prevail against It." Mr. William Archer, dramatic critic and translator of Ibsen, is an agnostic and has recently contributed to the Rationalist Press Association Annual an article on Christianity. He frankly avows himself puzzled at the inexplicable vitality of the Christian religion. Here are his words:

"The Gospel miracles which are cited among its evidences are the veriest trifles compared with the authentic, undeniable miracle of Christianity's mere existence. .... Subjected to a bombardment of unexampled violence from every point of the material and moral universe, it shows never a sign of surrender. . . . . Blown sky-high to-day it presents an unbroken and smiling surface to-morrow. . . . . No other religion, be it remembered, is subjected to anything like the same ordeal. . . . . It is the survival of Christianity in the realistic atmosphere of the West that is such an amazing and impressive phenomenon. Defenses it has none; its last bastions were pulverized at least a generation ago. But still it rears its head, serene, arrogant, undismayed..... It is just here that we find ourselves face to face with the miracle. Discredited beyond expression, historically, intellectually, morally bankrupt—Christianity is nevertheless as prosperous, to all appearances, as ever it was."

Mr. Archer is not the first to exclaim, "Thou has conquered, Galilean"!

Current Unitarian Opinion. Unitarians deny not only the Divinity of Christ, but His sinlessness. They would reduce Him to the category of the Boston or Cambridge good citizen. Dr. Charles F. Dole of Boston asks:

"What proof has anyone of the traditional perfectness of Jesus? I see no words in Jesus' teaching that lay a claim to this overtowering kind of personality. The master misfortune of Christendom has been that its teachers have parted Jesus from the ranks of mankind, have lifted Him to an unreal perfectness."

And while one Unitarian oracle thus decries our Lord's perfection, another trumpets the self-satisfaction of his coreligionists with themselves. The Rev. George Kent of New Orleans says that self-respect is the peculiar mark of "our division of the Christian army."

"We have none of the self-abasing attitude to God and Christ that men used to take. We have no hymns in our book that cry

"'Great God, how infinite Thou art,
What worthless worms are we!'

"I cannot think of a Unitarian congregation singing

"'Jesus paid it all,
All the debt I owe.'

"The respect of Unitarians for Jesus is intrinsically one with their own self-respect."

Would it be severe to suggest that along with this self-respect goes, in much Unitarian writing, a disrespectful treatment of others? The *Christian Register* again provides an example. The Rev. Minot Simons uses this positive language:

"Not *in the slightest* degree has the old Gospel met the spiritual needs of the American army. It has been proclaimed with the usual sanctimoniousness and crust of professional piety that have always been offensive in times of peace and doubly offensive in times of war."

Then comes the note of self-respect:

"Here is a significant fact,—our religious beliefs have come through this war without fundamental alteration. Spiritually we have come through because we were ready for it. We had a religion that could stand the strain and continue to operate..... Our religion matched up to the needs of the hour."

Mr. Simons concludes with:

"Get out from under the dead hand of the past. *Switch the emphasis from personal evangelism to social evangelism.* Such is our Unitarian proclamation."

We have thought as much all along. The "Social Gospel" is to be used as a stalking horse for the destruction of evangelical Christianity.

Mrs. Hirooka of Osaka. The death of this remarkable woman is a severe blow to the Christian Church in Japan. During her evangelistic campaigns of the past few years which have taken her from one end of the country to the other, she has been constantly aware of a deep-seated malady sapping her strength. Now she is gone. In the *Japan Evangelist* are various tributes to her memory. Miss Bosanquet reviews a volume of collected essays with autobiographical note which she has left, published under the *nom de plume* of *Kyuten Jukki Sei*, "Nine times falling, ten times rising." This name she describes as autobiographical and relates it to Prov. xxiv. 16. "A righteous man falleth seven times, and riseth . . . . again." She was immersed in business cares until after sixty and it was not till late in life that she had her first deep spiritual experience:

"A serious operation was at the time necessary. She made all preparations in her usual practical way and met the ordeal with cheerful courage. As the anæsthetic was being administered she felt herself in the hands of a Power she could trust and had a great sense of peace and security. She never forgot that moment. She believed that Heaven gave her back to life with a definite purpose for some work she had to do, and hidden in her heart was the longing to know that mighty Power which she had seemed to touch. Could it be, she thought, that this was what people called God?"

Shortly after she came in touch with Colonel Yamamuro of the Salvation Army and other Christians. When she began to go to Church she disliked hearing the word "sinner" used so often. Finally after long seeking and much asking, during one summer at Karuizawa when she spent hours, day after day, with her Bible and Brengle on "Holiness" as her only companions, at last she knew the joy of real communion

with God. Her experience recalls a well-remembered passage in the life of Jonathan Edwards:

"One early summer morning on the mountain-side all the clouds upon her spirit vanished away, all the shadows disappeared and she seemed to be lifted up into full, clear, close fellowship with the Lord. She had suffered much but had never shed tears before; now the happy tears rained down. When she lifted her eyes again the morning mists had cleared away, the cooing of the wood pigeons, the notes of the mountain nightingale, seemed to be praising God with a sweetness never known before; the splendid morning sun seemed to be revealing His glory; heaven and earth were overflowing with His grace and her heart was filled with thankfulness. From that time God and His presence were a great reality to her."

Mrs. Hirooka was a sound evangelical. In one of the essays referred to she deals with the danger of being content with philanthropic work and neglecting evangelistic methods. One contributor to the sheaf of tributes in the *Japan Evangelist* mentions an interview with an American woman journalist at which he was present. The American tried to make Mrs. Hirooka say that education and social amelioration were the preëminent things. Mrs. Hirooka agreed that they were important and that the more we had the better, that drink and licensed prostitution must be fought, that woman must be made efficient in every way possible,

"but she kept reiterating, as the newspaper woman kept ignoring, the fact that without the Spirit of the Living God in the hearts of men, these things could not be done."

The Expanding Water Ring.

The Prohibition Movement in Mexico started with the revolution, the revolutionary leaders thinking by means of it to keep their soldiers sober and effective. Four generals have especially stood sponsor for it,—General Alvarado, General Obregon, General Gonzales and General Diegez. Alvarado put Yucatan on a bone-dry basis in 1915 and since then the adjacent state of Campeachy has also been made rigidly dry. The chief opposition to the movement comes from rich families whose property is invested in *pulque* distilling or, as in the state of Jalisco, in the distillation of *tequila* from the agave and in San Luis Potosi in the distillation of mescal liquor from red, prickly pears called *colonche*. These wealthy interests have hired lawyers and bribed journalists in the accustomed fashion of the alcohol interests and have been fairly successful in checking the movement for the present. They allege that *pulque* contains "certain food elements that increase the vitality of the working people" generally lowered by defective alimentation.

The Times of India is one of the most important newspapers in the whole British Empire. It is highly significant of the turn which opinion is taking, that it should use the following radical expressions:

"What should be the goal which every civilized state marks out for itself towards the liquor question? We have not the slightest hesitation in saying that it should be the complete and absolute prohibition of the sale of alcohol. There is, it seems to us, no halfway house in this matter. . . . . In India we have to insist that the goal which the state deliberately sets itself is absolute prohibition of the sale of alcohol as a beverage, fully recognizing that the goal is very distant but that our immediate policy shall be framed to its ultimate attainment. The struggle for life in the future will be so intense that there will be no place in the world for societies sodden with alcohol and its accompaniments,—lunacy, disease, crime."

President Masaryk of Bohemia sent, by the hand of a Baptist missionary among the American Bohemians, to Ex-President Roosevelt a few days before his death, an invitation to undertake a speaking tour through Bohemia. "For," urged President Masaryk, "the thing that impresses me about American democracy is its moral tone: and if Bohemian democracy is to stand, it must have the same moral tone." Professor Masaryk has expressed to Professor Fisher of Yale his hope for a dry Bohemia and urges his fellow countrymen in America to line up on the abstinent side. This is not the first time that this remarkable man has shown his interest in prohibition. In 1911 when the prohibitory law of Maine was hanging in the balance, an International Appeal to the Maine people to retain and improve their law was signed by scores of the most distinguished *savants* of Europe. Among them the writer secured the name of Professor Masaryk,—

not known then in America, although of wide European reputation. We may add in illustration of the great change of sentiment which has come about in the last seven years regarding prohibition, that although this document was perhaps the most remarkably signed statement that ever came into the United States, it was in 1911 absolutely impossible to get any mention of it in the daily press. Though sent to all the religious papers, it received notice in not one so far as the writer observed.

Helping Welsh Boys. Work for boys in Wales is developing rapidly under Y. M. C. A. auspices. In the university town of Aberystwyth a well-furnished boys' club has been organized under the leadership of the Rev. R. J. Rees, M. A. Swansea has also opened a splendid clubhouse with a membership of over four hundred boys. The Rev. D. M. Davies is directing the institution. The entrance fee is threepence with a weekly sustaining fee of a penny. Cardiff has its separate Y. M. C. A. building for boys and in Newport there are two clubs of a special character. Lord Tredegar has placed at the disposal of the Y. M. C. A. of the latter place an old police station which has been altered into a delightful club for riveters' boys who work at the neighboring ship-repair yards on the River Usk. Another club has been opened in Dock Street to meet the needs of the lads who may chance to be unemployed. Here the Local Education Authority assists the Y. M. C. A. by taking over the educational courses. There are in the populous South Wales coal fields some fifty Workmen's Institutes which are affiliated with the Y. M. C. A. These have been erected by money voted by miners and are supported by a levy on the weekly earnings of the colliers. Most of these are splendidly equipped for social purposes. The Association is now at work in these Institutes organizing boys' clubs and in this are having the warm coöperation of the miners. The pitboys are thus being cared for. In one Institute there are 350 such,—all under 16. The Educational Authority of Pembrokeshire has loaned to the Y. M. C. A., to help in the new movement, one of their teachers, Mr. John Howell, the first expert in Wales on work among boys.

Brief Notes from Abroad. **Mr. S. Couling,** to whom the *Académie des Inscriptions et Belles-Lettres* has awarded the *Prix Stanilas-Julien* for 1918 for his "Encyclopædia Sinica" just published by Oxford University, was for twenty-five years a missionary of the Baptist Missionary Society in China.

The Tercentenary of the Sailing of the Mayflower is awakening much interest in England. A national committee, with the Duke of Connaught as president and Lord Weardale as chairman, is arranging for an interchange of visits of prominent Americans and Englishmen. A Free Church Committee, with Dr. F. B. Meyer as secretary, has been formed for the popular commemoration by means of meetings on the spots associated with the Pilgrims. On this Committee are Dr. Clifford, Dr. Horton, Dr. Jowett, Mrs. Lloyd George, Sir Albert Spicer, Dr. Scott Lidgett, and many other leading Free Churchmen. A cinematograph film is being produced depicting the Pilgrim episodes. President Wilson and Mr. Lloyd George have both expressed their approval of this project. Dr. Rendel Harris has written for the coming celebration a "Historic Interlude" in which the Pilgrim Fathers, Cromwell, Lincoln and President Wilson appear.

The Life and Liberty Movement, of which the Rev. W. Temple is leader, is demanding that there be passed through the British Parliament without delay, a Bill that shall enable a fully representative Church assembly composed of both laity and clergy to legislate concerning State Church matters. This would be subject only to Parliamentary veto. Mr. Temple thinks that freedom for the Church of England to govern its own life is an indispensable preliminary to any movement for Church union.

"It is not conceivable that those who proudly call themselves Free Churches because they are not fettered by legislation belonging to a different age, which Parliament is now too busy or too apathetic to alter, should unite themselves with a Church subject to such bondage. If the Church of England is to become conscious of itself as part of such a fellowship of the Holy Spirit,—one regiment in the army of the Kingdom of God,—the first requisite is that it shall become capable, as now

it is not capable, of directing its own life."

Sir Arthur Yapp's Plan of Covering England with Red Triangle Clubs is making headway. He reports that at Salisbury the Angel Hotel is open as the first Red Triangle Club in that city. At Aldershot and Farnborough two fine, permanent buildings have been secured and are crowded night after night. The latter was formerly the Conservative Club. At Doncaster the Glyn Hotel is now a Red Triangle Club and too small for the men who want to use it.

"At Southampton we have secured the Royal Hotel which was one of the leading saloons of the town and ideally situated. At Swindon the Conservative Club is now a Red Triangle Center. At Portsmouth we have two commodious and well-appointed new centers for permanent work. At Bath the Red Triangle Club will be housed in the Assembly Rooms, one of the most famous buildings in the West of England. At Cheltenham ideal premises have been secured on the Parade. At Bradford a big hotel close to the Central Station is permanently open as a Red Triangle Club. At Barrow-in-Furness the Red Triangle Club stands on the site formerly occupied by the town swimming bath. Boys' Clubs have been successfully started on similar lines at Birmingham and in many other centers and altogether more than two hundred Red Triangle Clubs have already been established."

Interesting Information Concerning the Etaples Mission Week comes to us in the *Presbyterian Messenger*. The watchword was "In setting before His Church a whole world to be redeemed, God has provided a moral equivalent for war." Etaples is one of the largest military districts in charge of the British army in France. Chaplains, Y. M. C. A. secretaries, Salvationists and others combine to explain and expound the purpose and results of the modern missionary movement. This was presented under the title of "The Great Adventure in Non-Christian Lands." During the course 200 lectures were given, at least 40,000 men reached and 12,000 missionary booklets circulated. One thousand books—specially selected and up-to-date literature—were placed in the libraries of Y. M. C. A. huts, Church Army huts, Scottish Church huts, Salvation Army huts, hospital wards and recreation rooms. One very successful feature was a series of Chinese tableaux arranged by a Chinese Christian student with the help of men from a Chinese labor contingent. These attracted great crowds and the stirring appeal of the Chinese student for light for China made a deep impression.

Mr. Patel's Hindu Intermarriage Bill is a sign of the times coming from an unexpected quarter yet worthy of a place alongside other revolutionary happenings of the day. A great meeting in its support has been held in Madras, the speakers being both Brahmins and non-Brahmins, and the following resolution was adopted unanimously:

"This public meeting of the Hindu citizens of Madras accords its warm and hearty support to the Bill introduced into the Imperial Legislative Council by the Hon. Mr. V. J. Patel for validating marriages between Hindus of different castes, inasmuch as, if passed into law, it will tend to break down the barrier of caste, to create harmony and good feeling between communities which now look upon each other with distrust and suspicion and to facilitate progress in every direction—political, social and economic, besides removing the stigma of unprogressive narrowness which now attaches to Hindu social and religious institutions."

A Flourishing Mission to Jews at Tetuan is reported in a Spanish exchange. More than seventy young Jewish persons attend the study classes in the New Testament on Sundays. Several have been converted, among them a Cohen,—that is, one of the Levitical tribe to whom alone is given the right to pronounce the benediction in the synagogue.

While there Has Been a Collapse in Continental Roman Catholic Missions, Increasing Interest in Missions Is Reported from Protestant Countries, Scandinavia, for instance, and even Germany. The Rhenish Mission of Barmen stated that in 1917, for the first time since the war broke out, they received, as before the war, more than 1,000,000 *marks*. The French Protestant *Société des Missions* closed both 1915 and 1916 without deficit and since then things have been going well. In spite of war burdens the Methodist Church of Canada showed an increase of $91,000 in 1918 over the preceding year,—an advance of 12 per cent. The Baptists of Western

Canada gave $2.80 per member for missionary and educational work, although nearly 8000 heads of families were at the Front.

The Catholic Archbishop of Agram has gone to Rome to ask permission to use the Serb language in the Mass and in other services of the Church in place of Latin. At a meeting of his bishops and clergy held in Agram just before his departure, he declared that he would not return to Croatia until the Pope conceded this. He insisted that it was a reform vital to the religious life of the Croats.

A Methodist Church Has Been Organized among the 2000 Peruvian Employees of the Cerro de Pasco Smelting Company, whose great works are 14,208 feet above sea level. About half the membership work on night shifts so that there are both evening and afternoon services for their accommodation. The pastor holds monthly services at Villa de Pasco, a not distant town where the Gospel has never been preached, but where some forty people now attend church.

A Circular Announcing a Grand Bazaar for the rebuilding of the Catholic Church at Bayamon, Porto Rico, after describing the various attractions—masses, balls and much else—declares that the destruction of the church was *due to an heretic earthquake* at the end of last year.

A Report on Missionaries' Children is published in the organ of the American Baptist Mission of South India. No doubt this was done for family reasons, but it has a significance of its own and we could wish it were general in all mission fields. The devotion of the fathers and mothers is being rewarded in the children. This particular Mission is not large, yet there is a long list of happy and successful young people born to it—in school, college, on the farm, merchants, soldiers, nurses. Here are sample reports: Theodore Boggs, Head of the Department of Economics, University of British Columbia, was honored last summer by an invitation from the authorities at Washington to come there and assist them in their work on the Tariff Commission. Edgar G. Thomssen, Ph. D., was Professor of Chemistry in Columbia University but preferred a business life and is now connected with one of the large soap houses in New York. He is the editor of a section of the *American Perfumer and Essential Oils Review,* is married into an old Dutch family of New Jersey and is a devout and earnest Christian. His brother, Herbert W. Thomssen, M. D., is a successful physician in Utica and deacon in the Baptist Church. Lieutenant Walso Heinrichs, of the U. S. Aviation Corps, was taken prisoner and held in the prison camp of Metz. Emerson Manley is an Ensign on the Battleship *Rainbow,* a mother ship for a fleet of submarines. His brother William could not wait for the United States to join the Allies, so went with the Canadian boys in the second month of the war. He was shot in the battle of Vimy Ridge, receiving four bad wounds in legs and lungs so that his life was despaired of. But he is back in the service in the responsible position of Map Drawer, choosing the emplacements for heavy guns. Arthur Boggs is at the Harvard Medical School. During the influenza epidemic he was placed in charge of a large number of Harvard students in Cambridge and lost none of his patients. Earl Chute is in Detroit in the automobile business, his specialty being the manufacture of carbureters for Ford cars. Grace Bullard is taking care of a large mission boarding school in Kavali with 350 children. Constance Curtis has just graduated from the Mt. Sinai Training School for Nurses in New York, Donald Curtis has entered Brown University,—and so the list goes on.

A Delegation of Georgians visited Secretary Barton of the American Board, while he was in Paris, urging him to undertake work among their people similar to that which the American Board is carrying on among Armenians. There are about three million Georgians living between the Black and Caspian Seas, a vigorous, uncorrupted stock. Their representatives are at the Paris Conference urging the national claims of Georgia. Having learned of Secretary Barton's temporary presence in the city they used the opportunity to plead the needs of Georgia to him. They said they had watched American Board work in Armenia and would do all in their power to initiate similar work among the Georgians.

THE MISSION FIELD.

American Presbyterians Have an Industrial School at Elat in the Cameroon which is run successfully on Hampton Institute lines. Mr. Hope, the superintendent, says that when the Germans evacuated the Elat Station they left behind them a scrap heap of wrecked autos, autotrucks, motor cycles and bicycles, destroyed by dynamite and fire. The French officials appraised it as worthless junk and allowed the Mission to take it for scrap iron.

"Out of this scrap heap the mission school has manufactured an automobile and an autotruck; an auto engine was turned into a steam engine which runs a planer, a boring machine, a shingle mill, a grinder and a large lathe. When the carpenter class ran out of nails no longer procurable from America, they made them in the blacksmith shop of the school from old wire which the Germans had coated with brass and were selling to the natives for jewelry or for use as money.

"The carpenter class was not nearly able to do all the work that was offered to it but they put up two new dwellings, a new dormitory, a schoolhouse for the French school and a dry shed for the plant. They have rebuilt a large part of the boys' town at the plant and a town for the evangelists to accommodate 125 families. Furniture has been made for the new dwellings. One order filled came from France and another, of 100 chairs and a dozen tables, from Nigeria. The tailor class turned out 794 pairs of pants, 698 shirts, 597 dresses, 40 coats and hundreds of cloths such as natives wear.

"Among recent sucessful experiments has been one with broom corn,—seed for which was brought from America. Broom-making now takes its place in the school curriculum. Soap has been made for the first time with the native castor bean. The press was built by the blacksmith class and a grade of soap made from the oil,—cheaper and better than that imported from Europe. .... All the pupils in this great industrial plant are required to attend all of the services in the Elat Church. Morning prayers are held every day and a native minister gives his entire time to the school. During ten years the school has been self-supporting, apart from missionaries' salaries. Last year the school had a profitable income."

The Taoist Pope and His Priests constitute, through the charms which they distribute, the great defense against the hordes of demons. This headship of Taoism is handed down from generation to generation in one family. Large tracts of land have been granted to this family among the hills where they live in semi-royal state. The pope controls the right to write charms which subdue demons, monsters and evil star influences in heaven, earth and hell, and inherits the seals of office and the magic sword. To him come thousands of priests from all parts of the empire, returning later to their temples with seals, swords and charms of their own.

"The charms themselves naturally are decrees of emperors. They are made up of ordinary characters, usually greatly distorted or symbolized with, at times, the image of a god depicted above and his signature below. They are thus mandates from the Pearly Emperor or other high authority to demons to flee, on pain of punishment or death, from the spot or person they are troubling. Written upon royal yellow paper with, if possible, an official pen or pencil, they are to be properly hung over beds, doorways, bridges,—worn about the person, burned or stewed and eaten, according to the instructions of the priest.

"These priests are readily recognized by their wide-brimmed, crownless hats, through which the hair, done up as a top-knot, protrudes. They are met wandering in city and town or far-scattered country bypaths, visiting from house to house, selling their charms. Were this all, the danger would be serious enough, as they are a constant source of superstition. But they do much more. They are the source also of widespread stories, all looking to the stirring up of unrest and uncertainty and thus to the increase of their wretched trade. To this end not only are rumors started, to be rehearsed by ever increasing hearsay, but placards are actually printed and posted or scattered broadcast upon susceptible soil."

The Cassandra Prophecies of Taoist Priests. Dr. Stewart quotes one of these precious documents which bears the title of "Words that Save."

"The holy god of war has himself written that during the present year (1917) one seventh of the people will die. This report of the plagues that are about to sweep over the earth has moved to deep concern the Goddess of Mercy and a way is hereby given whereby the people may avert calamity. Those who distribute one of these notices will avoid the calamity due to fall upon one person. Those who

distribute ten of them will avert the calamities due to fall upon ten persons. People who see these mystic characters and fail to distribute them will afterwards die through vomiting blood.

"Those who disbelieve these words should wait and see. Those who believe will find that during the eighth and ninth months people will die without number. Later, in the tenth month, the hens will desist from cackling and the dogs from barking (that is, the animals which usually are so brave as to try to frighten off demons at night will be overawed) and at midnight there will be heard the ceaseless call of goblins issuing from all quarters.

"Later at noon, on the ninth day of the moon, the god of plague will descend on the earth and search out the good and evil men. The good will receive blessing while the evil will be overtaken by calamity. Those who on the first and fifteenth of the moon practise vegetarianism, chant the Buddhist classics and perform good works may obviate all punishment for wickedness and be at peace. Then follow Ten Woes.

"Woe 1. The gods are restless. Woe 2. Shantung Province is ill at ease. Woe 3. Disastrous floods will visit the western provinces. Woe 4. Wolves will appear in all parts. Woe 5. Disorder reigns in the province of Kiangsi. Woe 6. Half the population are about to die. Woes 7 and 8. (Unfit for translation.) Woe 9. The roads are devoid of pedestrians. Woe 10. Trouble is in store for the year Pin-Shen. Paste these characters outside the door."

Contrasted Documents. In June, 1900, Yu H'sien, the governor of Shansi, issued a proclamation for circulation throughout the province which wound up with:

"Foreign religions are reckless and oppressive; disrespectful to the gods and oppressive to the people. Righteous people will burn and kill."

The admonition was only too well heeded. Thousands were done to death with utmost cruelty as a consequence of this Boxer proclamation.

In the *Missionary Herald* the Rev. Paul Corbin translates another proclamation which General Yen Hsi-shan, the present governor of Shansi, issued in the summer of 1918 in *an edition of 2,700,000* copies. In this he dwells on the meaning of religious liberty.

"Foreigners who come to China to propagate religion are all exhorting men to become righteous. Learners of Catholicism and Protestantism are also Chinese citizens in the same way as are learners of Confucianism. No matter what religion you follow you should have mutual affection and love and should not have two ways of treating people.

"Men have neighbors: so have nations. Men have friends: nations have also. If neighbors or friends come to our homes they are our guests; we ought to receive them peaceably. Foreigners who come to our country are also guests and we ought to receive them according to the laws of hospitality. The talk of foreigners having demoniacal powers is all barbarism and ignorance."

Governor Yen, who was greatly impressed by the devotion of missionary doctors in the anti-plague campaign of 1917-18, is to send thirty young men for public health service training to the Union Medical College, a missionary institution in Peking. A portion of these he selects from the Oberlin-Shansi Middle School at Taikuhsien, an institution founded as a memorial to Oberlin graduates who were martyred in the Boxer uprising of 1900.

Mission Incidents. The Rev. H. Ingham of the American Methodist Mission in India, in the course of his ministries at the Bombay Y. M. C. A., came across a copy of Gospel Hymns which had been cut on page after page, not carelessly but with evident method. It was discovered that a student had found in this hymn book what he had not and could not find in all his Brahmin literature, a promise of peace and of a clean heart. He did not apparently wish to be found with a Sankey hymn book in his possession and so had picked out those hymns which had proved a help to him and having hid them in his text-books or rolled them in small compass for the corner of his pocket, read them as opportunity afforded. In all about sixty hymns were cut from the book, the majority of them dealing with God's promise of victory over sin and peace for the human heart. Among these were such ones as "Lord Jesus, I Long to Be Perfectly Whole," "Hold Thou My Hand, so Weak I am, and Helpless," "Who Will Bind the Broken Heart?" and "More Holiness Give Me."

"In Our Big Churches in Hinghua We Have Three Tablets," writes Mrs. Elizabeth Brewster,

"in front of the church,—the Lord's Prayer, the Ten Commandments and either the

Beatitudes or the Apostles' Creed. These are carved and lacquered and gold-lettered and are works of art. In our small churches we have 'Heaven Doctrine Hall' above the front door and the Ten Commandments in some form over the pulpit. This constitutes a church. It will transform an idol temple or any sort of room into a Church of the Living God in the minds of our village people.

"A wayfaring man went into a village church. He heard of God, the Creator and Father of men. He was unlettered but this was Good News to his hungry soul. He went again and again. He tried to persuade his neighbors but they scoffed at any good thing coming from outside countries. So he determined to open a church for their instruction. 'Ten Commandments must go over the back wall table and a sign over the front door,' he meditated. 'That is a church.'"

He called a village writer but could not recall the precise form of the Commandments so summarized them as follows:

1. One God.
2. Don't use mud and wood to make gods.
3. Don't use God's name lightly.
4. Six days work, one day rest.
5. Honor your parents.
6. Don't kill.
7. Don't commit adultery.
8. Don't steal.
9. Don't bear false witness.
10. Don't covet.

Then he went to work, after having raised this abbreviated decalogue over his little church, to bring in the people. They came and after three months a petition was despatched to the mission at Hinghua:

"The people of O-Ka Da village beg you and the great Methodist Church to send us a preacher to lead us in the Way of Life."

The following Sunday Mr. Brewster went over with a Chinese preacher to inspect the new group. When the preacher caught sight of the commandments he was shocked and began to rebuke the man for mutilating the Sacred Word but Mr. Brewster restrained him. This church has now its preacher and regular instruction.

One of God's Saints. Donald Fraser writes of an aged black Christian in Nyasaland, whose life is one of prayer and praise.

"In the evening when the sun had gone down I was sitting at my tent door enjoying the cool air when I heard the sound of one singing. Presently out from the tall grass walked Gwazi. She gave me no greeting but continued singing a stately little chant, each clause ending with a sweet humming. It was praise of the Lord of hosts and prayer that He might never leave her. She continued until her song was finished and then blessed me and prayed for me while I bent my head and received what she gave in the name of the Lord. When on the following Sunday the Communion service closed and I had pronounced the benediction, Gwazi stepped from her place and began to pray. It was partly a prayer, partly an exposition of the patience and faith of Job amid sufferings and tormentors, all ending with a call to come to the feet of Jesus. I fancy that nothing but death itself will keep her back from her Communions and then she will drink new wine in the Father's Kingdom. Not many years ago she swam a flooded river to attend the Sacrament at Njuyu. Her fellow villagers stayed on the other side, afraid to cross. But when the meetings were over her courage failed and she would not venture back till the river went down. Her desire to be present had made her laugh at the terrors of the torrent."

Brief Mission Notes. Batang, the Mission Station of the Disciples in Tibet, is the most remote one in the world, being 2500 miles from the mouth of the Yangtse. Chambdo, to which Dr. Shelton has now gone, is seventeen days further inland. The Galon Lama who resides there is one of the three or four most important personages in Tibet. He has begged Dr. Shelton to build a hospital at Chambdo and promised every help in his power, pledging himself to be Dr. Shelton's "friend for life." The fact that Tibet has become practically independent of China means that the land will soon be open to the outside world, for it was preëminently China which kept Tibet closed. Further, the expedition of the English officer, Colonel Younghusband, some years ago altered distinctly the feeling of the Tibetans for foreigners. It was an astonishment to them that an army could march into a country, refrain from all looting, show itself courteous and friendly and retire peaceably. The kindness of the British to Tibetan prisoners also made a great impression upon Tibetan opinion. So sentiment in this last hermit land is rapidly ripening for close intercourse with the great world beyond its mountainous borders and the hour of mission penetration is at hand.

Mass Movements in China Were Predicted by the Rev. Murray Frame in one of the last reports which that gifted missionary made before his death. He wrote:

"On my last day before returning to Peking I heard of a little village of only two hundred families. Two young men, eager for something better than the village knew but ignorant of Christianity, had gathered together half of the families of the village into a reform society. Then one of them went as a teacher to Peking and the other to Paotingfu. In those cities they heard the Gospel. Now they are writing letters back to their home saying that these one hundred families must form a church, gathering in all the rest of the village, and that if the village will be getting ready when the summer vacation comes they will return and see to it that a church is established. Here is a village movement at hand, of men and women immensely superior to those of the Indian mass movement,—sturdy, self-reliant, eager and friendly."

Mr. Gamble of the house of Procter & Gamble, who came out to China as a tourist and has remained as Association secretary, is undertaking various surveys in Peking which he thinks will be of use to Christian missions in the city. He is doing this at his own expense.

The Chinese Authorities Are in Various Places Ordering the Unbinding of Women's Feet. Mrs. Falls writes in *China's Millions* that in Kihsien, Shansi, they sent two lady teachers in the girls' Government School, accompanied by two policemen, to visit all homes in the city and later those in the villages. All women were ordered to wear flat-sole shoes such as the teachers had on, on pain of fining. Those who demurred were summoned to the magistrate's *yamen* and ordered to pay a dollar with a warning of higher fines to come. Thousands of feet have been unbound in this place.

The Mission University at Nanking Now Offers a Course in Sericulture which Dr. Woodworth, professor of entomology in the University of California, is giving. In this effort to extend and deepen knowledge about silk production the University is having the coöperation of the Chinese, French and English silk guilds of Shanghai. It is hoped that by producing and distributing only the best of eggs and by eliminating the great loss that comes from sickness of worms before they begin spinning their cocoons, great improvements in the industry may be brought about.

"A Society for Cleansing the Heart has been formed for the military governor of this province," writes Mr. Landin of Yuncheng, China.

"Its aim is to awaken the moral sense and promote the worship of one God. It gives regular lectures in morality and good manners every Sunday forenoon just at the time our services are being held. We do not yet know whether this movement will hinder or further the Gospel. It is, however, a sign of an awakening China."

Another significant note is that struck in the speech of the civil governor of Kiangsi at a meeting to commemorate the victory of the Allies. He said in part:

"Although this world is ever changing, even as the clouds in the sky, yet justice and humanity remain. As we ponder over the war we cannot but think of Germany's might. Her airships all powerful—her submarines irresistible. Whom she would, she slaughtered. Noble cities she razed to the ground, turning them into a wilderness. She said, 'None can overcome me.'

"At the critical moment in the mercy of God Who puts down the wicked and establishes the good, Might gave way and Right asserted itself. Looking back upon the annals of our history Germany may be compared to Hang Chih, who won seventy-two successive battles but ended his days in deep distress and misery."

"Most of Our Chinese Christian Leaders Have a Deep Affection for Their Bibles," writes the Rev. Llewellyn Lloyd of Foochow:

"I have examined marked English Bibles and have admired the ingenuity of those who thus testified to their love for the inspired words; but I have never seen Bibles so marked and so crammed with marginal and interlinear comments as those in possession of some of our Chinese pastors and teachers. The Chinese language very easily lends itself to annotations of this kind, as it enables very much to be written in a very small compass. It must also be remembered in this connection that until quite recently no reference Bible existed in Chinese and that, therefore, these teachers had perforce to make and record their own references. I have often been most interested to see how these self-chosen references of theirs accord almost entirely with those printed in our own reference Bibles and have sometimes been almost tempted to wish that all of us at home had to search the Scriptures for ourselves and to compile our own refer-

ences because of the insight we should thus gain into the oneness of the whole Book.

"This naturally leads me to speak of the wide knowledge of the Bible which so many Chinese teachers undoubtedly possess. Frequently I have been put to shame as I have realized the close acquaintance with the written Word possessed by many of these Chinese friends of my own."

The Late Dr. W. N. Whitney, an indefatigable Christian worker in Japan, came to that country in 1875 with his parents. These latter had run across two or three Japanese when living in Newark, N. J., and in obedience to what they felt to be a Divine call, went out to this then remote land to serve as self-supporting missionaries. Their son studied medicine in the University of Tokyo (and later in the University of Pennsylvania) and for twelve years acted as interpreter at the American Legation. In 1889 he founded the Akasaka Hospital, Tokyo, and for long years was its foreign director. In 1895 he resigned his position at the Legation that he might give his mornings to the Hospital and be free to devote his whole life to Christian work. He gave much time and thought to the Police Mission, the Post and Telegraph Mission, and the Scripture Union work, all of which enterprises he founded. From 1896 to 1906 he was vice president of the Society for the Advancement of Medical Science in Japan. Dr. Whitney was a member of the Society of Friends.

Twenty-Six Years Ago Bishop Warne of the American Methodist Church Opened in Calcutta an Industrial Home for Europeans and Anglo-Indians who were in temporary distress. The only conditions for admission were total abstinence while in the home and a willingness to work for eight hours a day. The compensation was food and a bed and, when necessary, clothing and help to secure employment.

"The home was soon filled and repairing, blacksmithing, shoemaking and all kinds of work we could devise were introduced. Many have been converted and have reformed."

This refuge for white down-and-outs is especially useful since the low wages of native India make it almost impossible for stranded Europeans to compete for employment in the open market. Before it was opened Dr. Warne tells us that he was so overrun with men in need that he almost dreaded going to his home at night. Twenty thousand dollars will put this work on a permanent basis and obviate the pressure of rent paying.

Training in Giving is one of the moral by-products of Christian Missions. An appeal in Assam for the Red Cross brought $250 from the Christians of the Naga Hills, the equivalent of two days' work for every individual church member! The Sunday schools of Egypt and the Sudan made a Christmas offering for Armenian and Syrian children. The total was $11,900,—most of it in coins of less than a cent in value, many of them as small as one eighth of a cent.

Fifteen Thousand Filipino Soldiers have been mobilized during the present war in Camp Claudio, Manila. Dr. Laubach of the American Board, who has been evangelizing among them, writes:

"Seven hundred and fifty men had signed cards deciding for Christ a week ago when I left the camp. They have urgently requested me to come and supervise their organization into classes for Bible study for a month, and I have consented to give them that much time. They will have 1500 before the month is up. These poor fellows seem positively hungry for Christ and respond more easily than any people I ever preached to."

Of the Y. M. C. A. summer camp at Baguio, he says:

"About 120 students from the University, Law School, Medical School and High School of Manila attended. Every man had professed Jesus Christ before it ended. Half of them were non-believing Roman Catholics when it began. We organized a Student Volunteer Band for Home Missions with a membership of fifteen who decided for the Christian ministry."

In 1915 the Samoan Churches promised in five years, if possible, to assume all expenses of the mission to the islands. In less than three this has been accomplished, for in addition to raising a large sum for the support of their own pastors, etc., £5000 was sent to the London Missionary Society to meet the entire cost of the mission in Samoa and a further gift of £293 was contributed for missions in other lands.

EDITORIAL.

What a wonderful word "mercy" is! It is one of those great, tender words wet with the dew of heaven. It is God's manifestation, His expression of Himself to men. Mercy, which is, as the prophet says, as noiseless and unobtrusive as the dawn, and yet as victorious as the dawn. It is as dependable as the daily rebirth of light, and just as miraculous, only its constancy often blinds our poor eyes to its reality.

When my conscience condemns me and I am utterly without excuse, when my own spirit condemns me and I dare not look up because of my iniquity and my unfaithfulness, the daily mercy of God's *forgiveness* in Christ refuses to ratify by any act of His judgment the condemnation which I am myself forced to accept. The world is ever crying out for something new. But only the man who has experienced forgiveness can answer that cry. The answer may always be, "The mercies of God," fresh with the very dew of God's holy presence.

Into the lips of the erring wife Tennyson puts words deep and instinct with profound meaning. When the knightly husband had forgiven and restored her, she said, "His mercy choked me." It is the *goodness* of God that leads us to repentance; it is the constant miracle of His forgiveness which keeps us tender and sensitive and true.

Another mercy which is new every morning is the mercy of *renewal.* It is according to His mercy He has "saved us, by the . . . . renewing of the Holy Ghost." He gives grace to the exhausted soul to remake it, to recruit its energies and to redirect its aims. David anticipated all this in the 23d Psalm: "He restoreth my soul." He recharges all the spent batteries of my life.

Again, there is the mercy of His *guidance.* Notice the progress of appreciation which the Old Testament unfolds in regard to understanding God's guidance. He spoke through the prophet Hosea of guiding Israel: "I taught [them] . . . . to go, taking them by their arms." He takes hold of some men by the arm and pushes them, for that is the only way He can secure their recognition of His control.

A further stage is indicated in the following passage: "Thine ears shall hear a word behind thee,"—a voice from out of the past, that is, a voice from out of your own experience—"saying, This is the way, walk ye in it."

But there is a still closer degree of sympathy into which the forgiven and guided soul must come with God. "I will guide thee with mine eye." The forceful combination of circumstances which makes it impossible for me to avoid the will of God may not be necessary, nor even the direct command, precept, or prohibition from Him. But one look from the Father is enough to guide and to interpret His purpose and desire.

Now if all this be so, what is the soul's worthy response? Is it cowardly impatience which tangles the threads on the loom of the Great Weaver? Is it that ungracious selfishness which squanders God's silver just because it is not gold? Is it a careless apathy which takes God's gifts as one's rights? How many do that and literally scorn the Giver of them; who act toward life as though life owed them something and God had no rights!

"I beseech you therefore, brethren, by the mercies of God," by the things you know, by that which your eyes have seen and your hands have handled of the mercies of God, "I beseech you . . . . by the mercies of God, that ye present yourselves a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind." That is the response of the soul to the mercy of God, daily reconsecration of life to Him for living amongst those to whom mercy is only a name; daily reconsecration of life for that interpretation of God which is the highest service, which is a priestly office, in a world to which mercy is but a mere name and connotes nothing of the personality, of the tenderness, of the nearness of a loving Christ.

This law of God's nature to give "mercies . . . . new every morning," is continuous because God abides forever. Right through life it shall go, an increasingly bright and glad and glorious experience un-

til one bright morning after a sound night's sleep which men call death, the Christian wakens in Heaven to find new mercies that morning, new mercies waiting of which he had never dreamed. Like the Psalmist he shall in that hour cry, "I will sing of the mercies of the LORD for ever."—*Notes from an address by Rev. J. Stuart Holden.*

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There is an Oriental proverb in the form of the admonition, "Victor, tighten thy helmet strap." In the moment of victory there always lurk subtle dangers. During the war we often heard, when the Allied forces had made an advance, how they had to prepare at once for the "counter attack," which was usually characterized by the severity of its onslaught. The ancient victor found it necessary to firmly adjust his defensive armor; the modern soldier, in the moment of victory, must be no less prepared for the renewed attack of the enemy.

What is so widely recognized in military tactics has its analogy in the spiritual world. To-day the Christian public in the Allied nations should bear in mind the Oriental admonition, "Victor, tighten thy helmet strap."

In the years of war, both in England and America, there has been a splendid demonstration of noble idealism. Materialistic standards have seemed unworthy when the nation demanded sacrifice from all. Not only did the youth of the country go forth realizing, as men have never done before, the horrors and cruelties of war, but mothers and wives have given that which was nearest and dearest to them in what they felt to be a noble crusade. America as a whole has felt a moral quickening, and has responded in faith, in courage, and in sacrifice. The question now is, How can these moral values of the war be conserved in coming days? It will be a tragic thing if the idealism of recent times becomes tarnished, and the nobler virtues which have been so splendidly displayed are now eclipsed by greed for material gain or by unworthy ambitions. It is only as the individual applies to himself the Oriental proverb, "Victor, tighten thy helmet strap," that these values which have been gained by the war are to be conserved in the life of the Nation and the Church.

We have just received the order of the "Memorial Service for the Officers and Men of the United States Army and Navy Who Have Fallen in the War," which was conducted at Westminster Abbey on the 4th of April. The arrangement of the service, which was under the auspices of the English-Speaking Union, was most impressively appropriate. We quote from the service the words of the Dean in calling the congregation to prayer and thanksgiving:

"Let us now unite in thanking God for those of our brothers of the great American Republic who have laid down their lives in a sacred and righteous cause. Their deaths have sealed the unwritten but inviolable Covenant of our common Brotherhood. Their deaths have laid the enduring foundations of the world's hope for future peace. For their sakes we raise this day our proud thanksgiving in the great Abbey which enshrines the illustrious dust of the makers of the English-speaking peoples. Let us render our humble and joyful praise to Almighty God that in their response to the clarion call of freedom and of justice the two Commonwealths have not been divided.

"Nor have our American brothers laid down their lives in vain. They came in their hundreds of thousands from the other side of the Atlantic to vindicate the cause of an outraged humanity and a menaced liberty. The free-will offering of their sacrifice has been accepted. They have received their summons to the task of some other and higher phase in the life of heavenly citizenship.

"The mystery of suffering, sorrow and pain awaits its Divine interpretation hereafter. Not yet can we hope to see through the mist that veils the future. But the Cross is our pledge of the fruitfulness of self-sacrifice.

"May America and Great Britain go forward, charged with the privilege of a common stewardship for the liberties of mankind! May the glorious witness of these brave lives, whom we commemorate to-day, enrich us, whose course on earth is not yet run, with the inspiring vision of the sanctity and self-abnegation of true patriotism! The warfare against the countless forms of violence, injustice, and falsehood will never cease: may the example of our brothers exalt and purify our aims! As Lowell so finely puts it in the well-known lines:

'New occasions teach new duties; Time
makes ancient good uncouth;
They must upward still, and onward, who
would keep abreast with Truth.'"

It has been said that the history of the United States was unique, in that this na-

tion alone was established, not for material gain, but to enjoy the blessings of freedom in the worship of God, according to the dictates of conscience. Many colonies have been founded for military ends, or to provide means for acquiring wealth. But it was not this spirit which led our forefathers to turn from home and country, brave the perils of the sea, and land on the inhospitable shores of New England. They were impelled to this great task by their love of freedom and loyalty to conscience. As a recent speaker at Northfield expressed it, "America was founded not to make money, but to build altars. . . . . We who are their descendants are pensioners of the past."

After three centuries the descendants of these sturdy Puritans in turn faced the perils of the deep, returning to the land of their fathers, and with the descendants of those whom they once looked upon as their oppressors, united in a common crusade for the vindication of justice, and the overthrow of autocracy. It is significant that with the victory there has come this historic service in the ancient Abbey of Westminster, to commemorate those American youth who fell in the common cause of freedom-loving people.

The English-Speaking Union has rendered a real service in planning for this memorial, and given a demonstration of one of the numerous ways in which this organization can strengthen the bonds of amity between the United States and the British Empire. The purpose of this organization has been to render just such service as this, and to seek to facilitate freedom of intercourse between the English-speaking peoples. It is thus that misunderstanding will be forestalled in the future. Prejudices and distrust are attributable to mutual ignorance. By the frequent interchange of visits between the youth of Great Britain and America a better understanding between the nations is to be achieved. This the English-Speaking Union is seeking to encourage in every way. An enlarging membership in the Union in each country will eventually provide for ever increasing service. Major George Haven Putnam, 2 West 45th Street, New York City, is the treasurer of the organization in America, while Ex-President William H. Taft is president of the American branch.

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The late Mr. Henry B. Gibbud made the discovery that he could "work twenty-four hours a day for God,"—twelve hours in his own land, and, by providing a substitute, twelve hours in the mission field on the other side of the globe. Twenty years ago a native preacher could be supported for twenty-five dollars a year, and although the amount necessary may have increased a little, it varies now from thirty to eighty-five dollars a year. In China, for example, sixty dollars is estimated as the amount required to support a native evangelist for a year, and thirty dollars for a Bible woman.

This plan of providing a substitute is a plan which will commend itself to a great many earnest Christian people who are interested in the cause of Missions. While gifts for this specific object should not be allowed to curtail contributions towards the general work of the Mission Boards, which must be maintained, it affords a means for an appropriate memorial for some departed friend or relative. It will at the same time deepen the interest through correspondence with the substitutes and give a deeper sense of the need and privilege of missionary labors.

Mrs. H. B. Gibbud is now carrying on the work begun by her husband, and reports that to March 1, 1919, 6698 substitutes have been provided through funds which have been sent her in answer to prayer. The total amount forwarded for this work to the same date is $184,197. Readers wishing to know more of the scope and character of this work may address Mrs. Gibbud at 174 Marion Street, Springfield, Mass.

* * * * *

One of the gravest difficulties which confront missionaries upon the foreign field, as well as the Mission Boards at home, is the education of the children of missionaries. It will readily be seen that the missionaries who occupy remote stations must of necessity send their children away for an education, and it is only natural that they should turn to their homeland. The

result is that many boys and girls, at the very age when they need home influences, are deprived, for years at a time, of that which would seem to be the inalienable right of every child, of a Christian home. On the other hand, it is a heavy responsibility for any school, however well it is administered, to assume the care of children with whose parents it takes weeks to communicate. Earnest attempts have been made to solve this problem. With boys and girls who are mature, the difficulties are not so great. But with children under fifteen years of age, in spite of every effort on the part of Missionary Boards and friends of Missions, the problem remains largely unsolved.

It is for this reason that we wish to commend to the sympathetic interest of our readers the projected school at Kuling in China, described by Rev. Edmund J. Lee, on pages 378 to 382. No better missionary investment in behalf of China is available than the establishment of this school for missionaries' children. It will insure to them holidays within the family circle, thus lessening the danger of estrangement between children and parents through years of separation, and it will furthermore, for that reason, tend to strengthen their missionary interest in the work to which their parents have devoted their lives. And if the children are in need of their parents, the same may be said of the missionaries themselves, who are in as great need of fellowship with their children. We wish to urgently further the appeal of Mr. Lee to all the readers of the Record of Christian Work, and trust that he may have a generous response for this object, in which his services are enlisted in this country.

CHRIST AND A CRIPPLED WORLD.

Philip Whitwell Wilson.

Two thousand years ago there was a beautiful Temple at Jerusalem, which stood there, one of the seven wonders of the world. That Temple was much more than a church or chapel, only used on the Sabbath or for religious services. It was the Parliament House of the Jews where met the Sanhedrin. It was their Supreme Court of Law, where justice was administered. It was their university, where students from all over the world listened like Paul to the learning of the rabbis or professors. It was the art gallery, where cherubim and seraphim were woven into resplendent tapestry, and where the grapevine was embossed in gold. It was the debating society where controversies were thrashed out. It was the hospital where the leper was declared to be clean, and the young mother gave thanks for her babe. It was the concert hall where you could hear psaltery and harp. It was everything that we have since developed into what we call modern civilization, and yet that Temple was swept away. Not one stone of it remained upon another. All has been thrown down.

What was it that destroyed the Temple? An earthquake? Not at all—Christ's Resurrection rent the rocks, but left the Temple standing. A volcano? Once more, no—heaven reserved the fire and brimstone for Pompeii. It was man himself who destroyed, and Titus the Emperor with the Roman Army at his back could not save it, but when the Temple disappeared, society was shattered into fragments. In the history of mankind, nothing is more astounding than such annihilation of man's noblest works. The Moslem conquers Alexandria and uses that city's library as fuel for his baths. Communists in Paris burn down the Tuileries. Germans bombard Rheims and sack Louvain. And finally Bolsheyists break up not so much the Bastilles of Russia but the beauties of that stricken country, and are more angry with the bourgeoisie than with the aristocrats. While the war has been won, the whole world is ill at ease.

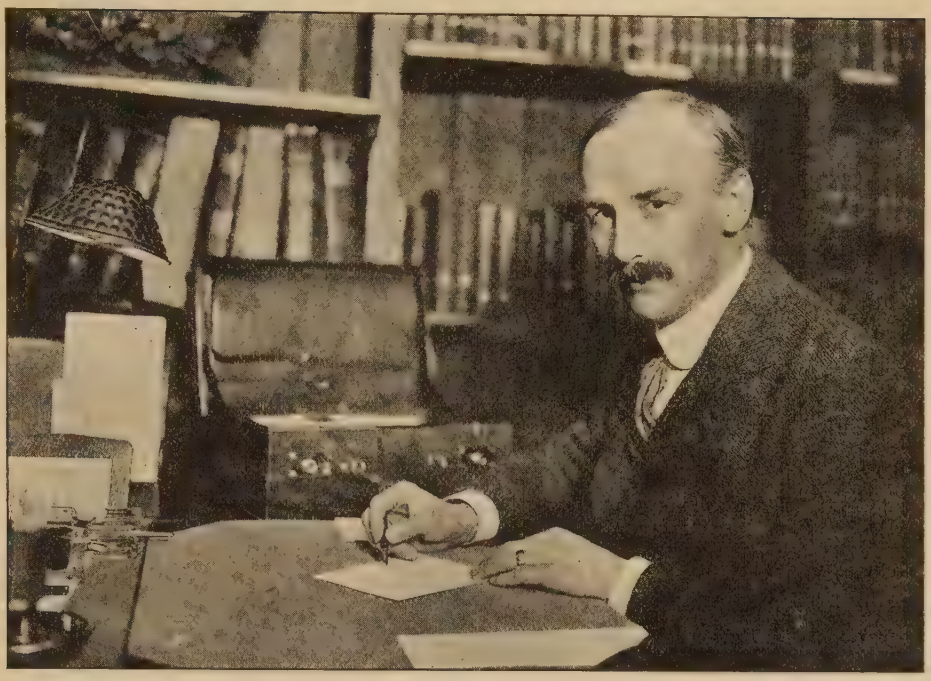
Why are our Temples in such danger? The reason is that outside of the Beautiful Gate there lies a neglected man. He has no name, and therefore he is universal.

Mr. Philip Whitwell Wilson.

In Russia he is untouched by the Russian Church. In Italy he thinks that what his soul needs is Fiume. In the Middle West he belongs to the I. W. W. In Germany he thought that the Kaiser would give him a place in the Sun. His trouble is that every day of his life he sees multitudes going into the Temple and enjoying the music and the culture, but he cannot get there himself. He knows nothing of what it means to stand at the brazen altar at the time of the evening sacrifice and receive pardon for one's sins. He has never passed on to the great bowl of pure water, there to wash and be clean. His prayers have never arisen like incense in the holy place. His soul's hunger has never been satisfied by the ever comfortable shew-bread, nor have his perplexities been solved by the clear light of the sevenfold candlesticks. The priests have not told him that the veil of the Temple has been rent in twain from the top to the bottom, and that he may now proceed into the very presence of the Eternal. And therefore he has never looked into the very heart of God, seeing there the laws of Fatherhood on which all brotherhood must be based, the straight rod of duty which, under the Spirit, blossoms into loveliness, and the manna, gathered from the ground by the lonely in heart, which is God's gift in Him Whose broken body was the Bread of life. To the man outside the very glory of the Temple is an offense, and he becomes the stuff of which revolutions are made. If society is to continue, that man must enter the Gate Beautiful.

Every day there were friends who were ready to lay that lame man at the gate of the Temple, and all honor to them. They were known as the social reformers of Jerusalem. In reason, they would do anything possible for the unfortunate—provide pensions, infirmaries, clinics for little children similarly afflicted, and good laws to protect the mothers of babies yet unborn. In many respects these people who carried the cripple, day by day, were nearer the Christ than the Pharisees and Sadducees who went up into the Temple without once noticing the lame man. Yet with all their good intentions, these social reformers needed the something more which would have meant success. If the man was to enter the Gate Beautiful, it must be on his own feet. No system would do it. And some power other than good will and taking trouble was therefore needed. There had to be some name to this business other than a charity organization society.

Socialists are quite wrong in thinking that it is silver and gold which keep men out of the Temple. Peter and John had none, but they got in all right. The lame man received alms and probably had a little banking account, but he remained outside. He is the eternal type of the parasite on the community who lives by an income that he has not earned. He may be born to a fortune, and receive dividends. He may have lost his fortune and beg his bread from house to house. In either case he is a peril to society. And if Peter and John realized this, it was because they had lived with Jesus Christ. You can read their thoughts as they looked at the man. "You may be a cripple," they said to themselves, "but that is no reason why you should not use your hands and your brain. You have a weak ankle, but you have such a strong wrist that we can lift you up merely by gripping your right hand. Because you have one disadvantage in life, why do you assume that life is not worth



Mr. Wilson at His Desk.

living? 'In the name of Jesus Christ of Nazareth rise up and walk.'" And the man did it. Instead of wanting to pull down the Temple, he got inside. He was like the blinded soldier who learns a trade. He was like the sailor who has lost both legs in the war, and takes up typewriting. He was like the man paralyzed by shrapnel, who must lie on his back for the rest of his days, with no other mission than a miraculous cheerfulness. He was like Paul, who, constantly threatened with epilepsy, evangelized the Roman world.

This thing happened at the ninth hour—the hour, not of victory, but of prayer. The triumph of a just cause is good, but it is not enough. At that ninth hour Christ had died. The darkness of His suffering had turned to dawn. The whole question now was whether He again lived and wrought great deeds among men. No longer was the empty tomb a sufficient proof of His Resurrection. Higher critics were already saying that if His tomb was empty, it was because His disciples had stolen Him away. There was needed a present demonstration of His power. He had to accomplish that which was impossible to everybody else. And this is precisely what occurred. The scribes and Pharisees confessed that they could not deny it.

If I were asked what I take to be the chief characteristic of the present crisis, I should say that we have a whole world waiting outside the Temple. The dangerous thing is that people have left their former temples, without finding an alternative. Italians and Spaniards and Frenchmen are no longer Catholics, but have not yet become Protestants. Jews cease to observe the law of Moses, without accepting the Gospel of Christ. Moslems come to the Saviour in secret—as Nicodemus came, by night. Hindus find in Buddha but a dim light of Asia, yet do not see the Light of the world. In Germany, the Kaiser ceases to play the part of Antichrist, but his throne is vacant. Everywhere there is this vacuum, and Nature abhors it. Therefore do these hurricanes sweep across the sky.

The pitiful thing is that many good institutions, in which we all still believe, prove themselves not enough for the soul of man. No nation was as highly educated as Germany, but education failed, except as an instrument of tyranny. In Britain we have not merely a Parliament—we have the Mother of Parliaments. But Parliaments and Dumas are superseded by Labor Congresses and Soviets, and in Russia the teachings of Tolstoy culminate in the tyrannies of Trotzky. I hold no brief for mediæval Christianity, whether in the Eastern or Western Church, but it is now clear that in sweeping away the mediæval, we do not of necessity arrive at the millennium. We are working for a League of Nations, but find at the very outset that such a league depends upon submission to a central authority. And no man living can exercise such claim on the universal conscience of mankind.

Yet the world is drawing together. The East is hammering at the doors of the West—peremptorily demanding admission into the one human family—and even Africa will not be denied. The remotest village in the world learns quickly what the world is doing, and expresses an opinion on the result. At this momentous instant in the annals of our race, we have, by a coincidence, the capture of Jerusalem, and the liberation of Palestine. When a tunnel is constructed between England and France, it will be possible for a man in Aberdeen to meet a man from Archangel and another man from Vladivostok at a railroad junction in the Jordan Valley and proceed across the Suez Canal to Cape Town. The Holy Land will be the railroad center of the world, where the three great branches of the human race will meet once more, as many nations find their way to Mount Zion. Millions and millions of men and women will visit Bethlehem where the Saviour was born, Nazareth where He was brought up, and Jerusalem where He died. Millions will be brought within His Temple. We live in sad times, but we also live in great times, when the very clouds of sorrow and turmoil bring Him nearer. Many statesmen are wrestling to-day with the affairs of men. Some are more successful than others, but all confess themselves baffled. Amid such universal failure it may be that "the Son of righteousness shall arise with healing in his wings."

IMPRESSIONS OF AN AMERICAN VISITOR TO EUROPE.

THE IRISH QUESTION. IV.

W. R. Moody.

As a schoolboy in England, in the early '80's, the writer remembers the interest awakened by Mr. Gladstone's first Home Rule bill for Ireland. At that time Fenianism was rife. Sir Frederick Cavendish, the Viceroy for Ireland, was murdered in Phœnix Park, by political agitators. Parnell was the great Irish hero. As a young boy the writer was taken to hear Mr. Gladstone speak at the Guild Hall in London, on the occasion when he made public announcement of the arrest of Mr. Parnell for causing unrest in Ireland.

Twelve years later the writer was again in Ireland and "home rule" still bulked large upon England's political horizon. Ulster had convened a great gathering, for which a temporary hall had been erected in Belfast, and had registered an emphatic protest against "home rule"; while in the south and west of Ireland, under the leadership of Redmond, the voice of the people was equally insistent for self-government.

Again, after twenty-six years, it was the writer's privilege to be in Ireland once more. Still the same agitation was on and still the same parties were arraigned in opposing camps, the south and west of Ireland for self-government and Ulster in opposition. But this time the issue had changed somewhat. Sinn Fein, meaning "we ourselves," represented the organiza-

tion in opposition to England; and Ulster's plea was for political separation from the rest of Ireland and identification with the United Kingdom. Fenianism had but assumed a new title and a more violent attitude and, at Eastertide, 1916, the new organization, "Sinn Fein," had asserted national independence, declared itself a republic and had precipitated a revolution. The newspapers had reported the uprising, but the visitors little conceived of the real situation, for the war in France was the all-absorbing subject engrossing everyone's attention at the time. But a brief visit to Ireland, with a visit to Queenstown, Cork, Dublin and Belfast, afforded an opportunity to gain fresh impressions under present conditions.

The signing of the Armistice was the first news which greeted us on landing in Ireland. For several days prior to leaving London there had been rumors of the early conclusion of the Armistice, but it was not until that memorable Monday morning, November 11, that the official announcement was made.

It was not long before the news spread throughout the city and its effect was immediate. Drays and "jarvies" were commandeered by boys and young men, among whom were many soldiers, and driven through the main thoroughfares with singing and cheering. Throngs crowded the sidewalks and waved and shouted to those who were in vehicles. The long months of weary warfare were over and Dublin, in the first ecstasy of national rejoicing, gave full expression to its sense of relief. The racial wit and buoyancy of the Irish gave a rare piquancy to the innocent sallies of the participants in the celebration.

But the American visitors were not idle tourists. They had more serious business to attend to than watching the jubilant crowds. A week was altogether too brief a time in which to learn much of the social, economic and political conditions in Ireland, but such was the allotment at our disposal. And even to receive "impressions" one must seek information. It was, therefore, somewhat with a sense of regret that we turned to our hotel to keep an appointment which had been made at our request.

It was with some diffidence that we asked the representatives of our hosts, the British Ministry of Information, if it would be permissible for us to meet some of the Sinn Fein leaders. If we were to receive any idea of Irish conditions, it would be necessary to learn from this source the grievances, real or imaginary, which had incited them to such bitter antagonism to Great Britain. On the other hand, such a request we felt might be embarrassing, for the Sinn Feiners were avowed rebels, and extensive ruins in Grafton and Sackville Streets still bore mute witness to the scope and character of the uprising at Eastertide, 1916. But with characteristic magnanimity our officers at once acquiesced to our request and arranged a meeting which drew us from the scenes of festive rejoicing to listen to the rehearsal of Ireland's wrongs (?).

Our meetings were on three different occasions and we were privileged to meet men who were recognized leaders in the Sinn Fein movement. They were gentlemen of education and refinement and with a social charm which seems inherent in cultivated Irishmen. Withal, they were imbued with a noble patriotism to which they gave earnest expression.

Now it should be noted that most of our party had come to Ireland believing in the principle of self-government being applied to the country under some plan of Home Rule. Ulster's bitter opposition to such a plan seemed to us inexplicable. Judging by conditions in our own country, we believed all differences could easily be adjusted in so small a country, and surely it was unreasonable for the British Parliament to legislate in matters purely of local interest, when they might be regulated with greater economy and efficiency by an Irish legislative body.

But, after hearing these representative Sinn Feiners present their case under the most favorable conditions, and before hearing the case of Ulster, we began to entertain grave misgivings respecting the possibility of Home Rule and, before the day was over, all of the party were Anti-Home-Rulers. Such had been the result of our interview with Sinn Feiners.

It may be of interest, first of all, to record the grievances reported by the Sinn

Feiners. Most of these belonged to past generations. They were the very errors and wrongs which Englishmen themselves had frankly acknowledged and deplored to us. But the honest and even generous legislative measures with which Parliament has sought to make amends, were not alluded to. Here were some of the grievances: "Ireland was ground under the heel of tyranny," "Ireland's right to self-determination was not recognized," "the natural resources were undeveloped," and "direct foreign shipping was interfered with."

As we took up these grievances we found some were of past generations, as already noted, and others were fanciful or imaginative. Of the character of British tyranny the reader may form an opinion when we call attention to the "land laws" which have been in operation for over twenty years in the interests of the poor tenant farmer. As an incentive to acquire small freeholds of tillable land the British Government appointed a commission with powers to purchase estates, dividing them up into small farms, and to sell them to the tenants on the basis of an annual payment of 3 per cent of the value of the land for a period of sixty-eight years. In other words, by paying a low rate of interest on the value of the property for two generations, a title was acquired by the tenant *without any payment on the principal.* In this one project Great Britain has spent £55,000,000.

Later, when the housing conditions of farm laborers were found to be unsatisfactory, the Government, with a rare exhibition of paternalism, stepped in and built comfortable homes for laborers, at a nominal rent and tax free. This was a boon, alike to the farmers and their laborers.

Certainly the charge that English rule in Ireland was characterized by severity was obviously untrue. Later, as we came to learn more of the generous legislation whereby England had provided for ameliorating the conditions of the tenantry in Ireland, and, during the bitter struggle of the last four years, how she had exempted Ireland from bearing the burdens of conscription and of food rationing, we realized that if one can call such a rule despotism, it is despotism of a most benevolent character.

From the meeting of the Sinn Feiners we went out from our hotel to again view the celebration which had continued through the afternoon. A new element had now made its appearance. Among the throngs we noticed groups, numbering sometimes a couple of hundred, parading with a flag that we did not recognize. They were singing strange songs. On inquiry we learned these were Sinn Feiners. It was only two years since they had traitorously intrigued with Germany against their own Government and sought to thwart Great Britain in every way in the conduct of the war. Down by the ruins of the Post Office and the many other ruined buildings in Sackville Street, where their rebellion had wrought such havoc, they were allowed to parade without hindrance. Beyond a small reserve of police at a street corner there was no evidence of any unusual precaution,—although we read next day that loyal soldiers, who might possibly clash with these groups of seditious agitators, had been detained in barracks. Is there another nation, not excepting the United States, that under similar conditions would have displayed such tolerance? Such evidence as this dissipated any credence in the story of Ireland being "under a heel of tyranny."

But possibly that which weighed most with us in converting us from our previous views respecting Ireland was the fact that we did not meet anyone in the country who wanted Home Rule. We were most emphatically assured by those whom we believed competent to judge that none exist. In the first place the Sinn Fein leaders assert that they no longer want Home Rule. They assert that nothing less than secession will satisfy them. It is a national independence or nothing! As Sinn Feiners claim three million adherents, which is three quarters of the population, and the balance is represented by Ulster, which has from the first emphatically and bitterly rejected the plan of Home Rule, it seems to be without any supporters in Ireland.

For the future these leaders of the Sinn Fein movement seemed to have no definite programme. They felt that America's representatives at the Peace Conference should demand that the principle of self-determination be applied to Ireland as to a

smaller independent nation, as though there had never been any coalition of Ireland with the United Kingdom, of which they have been a part for over a century.

An inquiry as to their programme for education elicited the reply that Ireland must have *religious* education. When attention was called to the fact that secular education on the part of the state had been felt to be the wise policy in the United States, they replied that this would never be acceptable in Ireland. And when asked what form of religious education would be adopted, the reply was that it would have to be that of the prevalent religious belief. In other words, the Catholic faith would be imposed upon all Ireland, and the educational system would be under the direction of the priests.

The inconsistency and illogical positions assumed by the Sinn Feiners are also of interest. On the one hand they demand the application of self-determination to Ireland. They claim to be a weaker and smaller nation and as such believe they are entitled to independence. But they forget that for a century they have been an integral part of the United Kingdom, having a disproportionately large representation in Parliament and making the laws for Great Britain. The claim of Ireland is in other words the claim of the right of secession, similar to that of the Confederate States of America in 1861.

When asked if, in the event of such a contingency as independence being granted, they, in turn, would grant the right of self-determination to the North of Ireland or Ulster, they reply, "certainly not, that would be secession." It does not seem to occur to them that after being an integral part of the United Kingdom of Great Britain for more than a century, the course they are themselves seeking to pursue is just as much a secession as the separation of Ulster from the south and west of Ireland. It is as though a state the size of Maine, with a population a little larger than Chicago, should demand secession on the ground of self-determination. When the case is further complicated by the fact that, by traitorous intriguing with Germany at a critical time in the war, the very life of the nation itself had been jeopardized, one can better appreciate the impossibility of Great Britain's giving favorable consideration to Ireland's demands.

In this connection it may be well to state the case for Ulster. Unlike the rest of Ireland this is a poorer country agriculturally and is without natural resources. In spite of this, however, owing to the enterprise and thrift of the people, the chief commercial interests of Ireland have centered in Belfast. These are shipbuilding and the linen industries. In both instances the raw materials are imported. In the first instance, all the steel and, in the second instance, most of the flax, while in both instances, all the coal required for power in these industries comes from other countries. Thus the wealth of Ulster is owing, not to the natural resources of the land, but to the genius of the people.

Elsewhere in Ireland men of substance have acquired varying degrees of material prosperity and almost unitedly they share with Ulster a strong Anti-Home-Rule feeling. Having acquired their wealth and built up industries on the supposition that they were an integral part of the United Kingdom, entitled to share in its privileges and enjoy its protection, they feel it an injustice that they should be forced to adopt a new form of government which is distasteful to them and in which they will sacrifice what now they are entitled to enjoy.

Meanwhile Great Britain is in an anomalous position. On her statute books is a law granting Home Rule to Ireland, which has been suspended during the war. This statute is repudiated by Ireland, three quarters of the population declaring that it is utterly inadequate to satisfy them, and the remainder emphatically declaring they will arm and fight to the death rather than be severed from the United Kingdom. Sinn Fein Ireland demands separation from the United Kingdom, not only for themselves, but for Ulster as well, ready, if necessary, to seek to coerce the northern counties. And Ulster, in turn, loyal to the United Kingdom, is ready to fight to continue as a part of the United Kingdom and repudiates any consideration of secession. Surely this is as great a political enigma as the world has ever afforded.

THE KULING SCHOOL.

Rev. Edmund J. Lee.

The Kuling School is a school in the mountains of Central China, founded three years ago primarily for the children of missionaries. It is not a large school as yet, but its intimate relation to the missionary enterprise in a large section of the greatest mission field of the world gives it an importance out of all proportion to its size.

Kuling is the largest of the summer resorts and sanatoriums that have of recent years revolutionized life for foreigners in China. It is situated in the Lu Mountains close to the Yangtse River some five hundred miles from the coast. Automobiles take visitors from the river steamers to the foot of the mountains, and a funicular railway, now under construction, will this year, it is hoped, supersede sedan chairs and coolie bearers in carrying them to the top.

Some seventeen hundred foreigners assemble in Kuling in the summer months, while a smaller community, including the staff of a well-equipped hospital, remain through the year. The three hundred and more bungalows are scattered in a lovely valley set between the mountain peaks at an altitude of nearly four thousand feet. The climate is superb, and the place is one of the most beautiful and healthful in all Asia. It is an ideal location for a school.

To appreciate the unique service rendered by the Kuling School one must understand the situation which it relieves. Until recent years the children of missionaries in Central and Southern China have grown up in an environment unhealthy and enervating. The death rate among them has been high, and many who have survived have carried through life a weakened vitality as a result of the experience of their early years. Because of the lack of all schools their only resource has been such teaching as the parents were able to spare time for in their busy lives. Furthermore, the morally enervating influence of heathen customs and standards has been to the parents, as the children grew older, a cause of ever growing concern.

As the only escape from these conditions

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the custom in the past was to send children home to school anywhere between the ages of seven and fourteen, after which they saw almost nothing of their parents until grown. Often the mothers went with their children, leaving the fathers working for years in the field alone. It is not too much to say that this break-up of families with the subsequent separation of parents and children has been, in the past, the source of more pain and anxiety to missionaries than all other causes combined.

It has not infrequently happened, where families were large, that both parents have given up their work in China and returned home to educate their children. Many valuable workers have thus been lost to the field.

To relieve this crying need, boarding schools have been established by the several Missionary Boards to educate the children of missionaries on the field. The Chefoo School, of the China Inland Mission, is the oldest and largest of these and has rendered notable service. Practically all the others, including schools at Tungchow near Peking, at Shanghai, and Kuling, have been established in the last ten years.

The Kuling School is designed to meet the needs of the missionary children of Central China. While intended primarily for them it promises to be no less a boon to the children of consuls, business men and European customs officials. Of the missionaries alone there are one thousand working in the area now reached by the School, and soon the opening of the Hankow-Canton Railway will make it available to the seven hundred missionaries of the semitropical southern provinces. The School is interdenominational and even international as several nationalities are represented among its pupils.

The School offers these hundreds of boys and girls a refuge from the enervating climate, the many epidemic diseases and the moral miasma of the cities of the plain, by receiving them at early primary age into this veritable mountain paradise where they acquire the health and physical stamina of young mountaineers. It gives them a sound education according to approved modern

Kuling Valley.

An Old Road to Kuling.

methods in place of fragmentary teaching by their parents. It prevents the pitiful break-up of families and keeps the children with their parents until they are almost ready for college. Moreover, the fact that the parents of most of the pupils are in Kuling in the summer makes it possible for the children to be a maximum of time with their families, with a minimum of expense and trouble.

For the mission work the School effects an immense saving of missionary time by making it unnecessary for the parents to teach their children themselves. It also saves many valuable workers to the work who would otherwise, for the sake of their children's education, return for years, or permanently, to the homeland.

Moreover, the School promises to render another valuable service to the mission cause. Almost the best missionaries in China to-day are those who are themselves the children of missionaries. To illustrate this point let me cite the case of two brothers, the sons of a distinguished missionary of Hangchow, now gone to his reward. One of the brothers is president of the Hangchow College, the other has just been called to the presidency of the University of Peking.

Unfortunately, comparatively few of such children return to China as missionaries. This is probably due to the fact that they are away from China and away from the influence of their parents in the impressionable years of adolescence. It is expected that the influence of the Kuling School will result, among its graduates, in a much larger proportion of second-generation missionaries.

Then there is the home side of the problem. The missionary children who come home to school become special responsibilities to their relatives, to the Mission Boards, and the schools to which they are sent. Often grave problems arise in regard to them which are the cause of no little anxiety. While removed from immediate parental influence and restraint, they are expected to be particularly good because they are the children of missionaries; often this expectation expressed and "rubbed in" operates to drive the child in exactly the contrary direction.

A gentleman recently told me that in the school of which he is a trustee a girl was to be brought before the disciplinary committee for some offense. It was remarked to him that the girl was especially culpable because she was the daughter of a missionary. He replied that he thought the reverse was true, that because she had been from a little child separated from her parents, without their training and influence, less should be expected of her, and she was therefore entitled to greater leniency.

I have also recently heard of a school in which there are now three children, each presenting a grave problem to both Mission Board and school management, the parents of all three being absent in the foreign field. It should be quite evident that the schools that keep the children of missionaries with their families until ready for college lift heavy burdens from many shoulders at home.

The Kuling School is now completing its third session. It had this year an enrollment of seventy-two. In a year or two,

THE KULING SCHOOL, AUTUMN OF 1918.

when accommodations are adequate, one hundred and fifty are expected. An unusually fine faculty of seven teachers has been secured, and educational work of a high order is being done. There are, however, two important positions to fill for the following session. One is that of a matron, to have general charge of the children, especially the younger ones, out of school hours. The other, for a young man, a college graduate, who is athletic and who understands boys, to teach high-school branches, act as scoutmaster, and have charge of the boys' athletics. The trustees would be glad to receive applications to fill either of these positions. Letters should be sent to Mr. D. D. Chaplin, 334 Fourth Avenue, New York.

While in the health of the pupils, the high standard of teaching, and its general influence the School has been unusually successful, it has had one grave defect, the lack of suitable buildings. In Kuling the buildings are small, one-story bungalows of three or four rooms each. The School is now housed in a number of these, making its efficient running and the proper care of the children extremely difficult. The "Cottage System" is a good system for schools, but the Kuling bungalows are too small to be called cottages in the school sense of the word. The difficulties which the present system involves have been compared by a recent visitor to those of attempting to hold a camp meeting on the cakes of ice in a spring freshet. Our faculty are being worn out, and are only holding on with the promise of speedy relief.

The trustees have therefore been obliged to decide upon building immediately. Land has been secured, plans drawn, and the work is now under way. The buildings will cost $40,000. Of this amount $30,000 is already in hand, leaving $10,000 still to be secured. In addition, $5000 is needed for this year's running expenses, which have been unusually heavy, due to the extremely unfavorable rate of exchange, and the necessity of sending out several new teachers.

One has only to think of the service which the School renders to the missionaries, their children, their relatives at home, the Mission Boards, and the mission cause to realize what large interests it conserves, and that aiding it will be an investment promising unusual returns. This is the only thing that the missionaries of Central China are asking for themselves, a school for the

educating of their children. Certainly they deserve this of the Church, and certainly these hundreds of American boys and girls, with their unusually high moral and intellectual heritage, deserve a chance to prepare themselves for the work and service of life in the world of their generation.

Will you not help us in this our earnest effort to meet the needs of these missionary children of Central China? Contributions may be sent direct to Rev. E. J. Lee, 281 Fourth Avenue, New York, N. Y., or to the Record of Christian Work, East Northfield, Massachusetts, by whom the gifts will be forwarded. Checks should be made payable to George Gordon King, Treasurer, marked for Kuling School. Liberty Bonds are welcomed.

THE WAR AND CENTRAL AFRICA.

Donald Fraser.

One thing is very plain: war is not an evangelistic agency. It is vile and Satanic in origin and in being. It is wholly an enemy to the Gospel of Christ, and is to be hated and suppressed by every one who would see the coming of the Kingdom of God. But that does not say that nothing but evil results from war. Pain and suffering may purify character. Combating evil may be very fruitful of power and faith. And though war is of the devil, the way we meet it may bring blessings far outweighing the evil it purposed.

The effects of war on mission work in Central Africa must depend on what the Church has done and is going to do because of the war. It is easy to catalogue evils that have resulted from war. Some are very patent and indisputable. Others, especially those which belong to the moral and spiritual realm, are more intangible and speculative.

In what was German East Africa all mission work ceased. First, the English missionaries were interned by the Germans, and the native teachers carried off for war work. Then the German missionaries were removed by the English as they advanced, and were interned in other lands. The stations were abandoned, or occupied

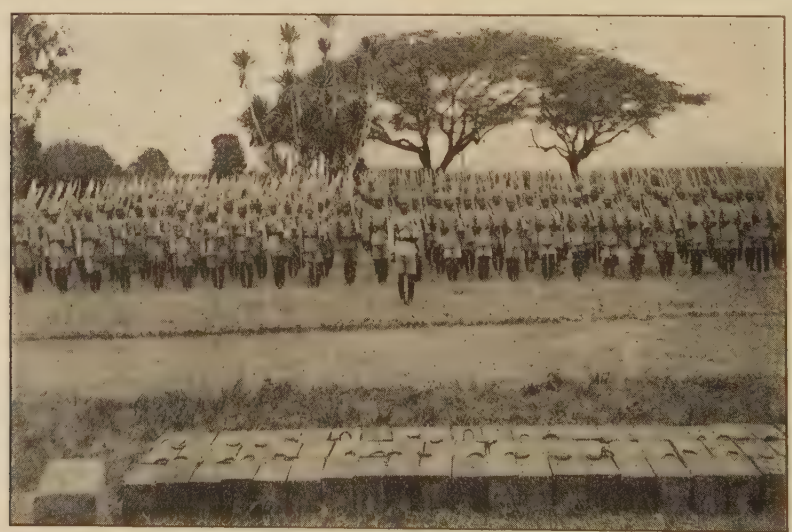


Photo. by Mrs. Stuart.

King's African Rifles in East Africa. Ammunition Boxes in Front.

Photo. by Mrs. Stuart.

BRITISH NATIVE SOLDIERS IN THE EAST AFRICAN CAMPAIGN.

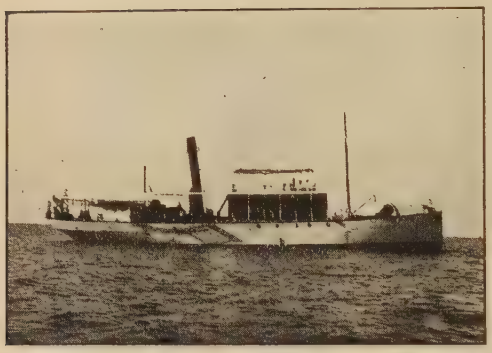
for military or civil administration. The native Christians were scattered, and feared to confess themselves before the British invaders, lest they might identify themselves with Germany.

The horrors of German militarism were not unknown in the administration of East Africa, and in the campaign there. The Blue Book on German Southwest Africa is a fearful record. As a missionary, jealous of the fair fame of missions and their protective value to the native people, one asks why the Rhenish missions there did not make Europe ring with their outcry against the wholesale murder and extermination of the helpless people. No sacrifice would have been too great for them to make to save the outraged and slaughtered Herero, whose pastors they were, from the fate that overtook them.

No Blue Book has yet been published on the administration of East Africa. But we now know that, although the cruelties and slaughters of Dr. Peters were stopped, and a juster administration introduced, the same awful policy of solving native problems, which misrule had created, by the extermination of the people, was followed in the case of the Ngoni, or Magwangwara, on the east side of Lake Nyassa, and scores of thousands of them were slain. The Benedictine Fathers of the Roman Church were the guardians of these people, and they suffered sorely at the rebellion, their bishop, and several members of the mission being killed. But one has not heard what restraint they afterwards exercised on the military when they took a bloody revenge.

We all know, from the published writings of Mr. Spanton, and the Bishop of Zanzibar, and from official reports, how loathsome was the treatment shown to British missionaries and Christian teachers by the military. But I want to put on record chivalrous and Christian conduct of German missionaries to British prisoners.

The newspapers have recorded the good offices of missionaries like Mr. Nauhaus, who did much to make the lot of prisoners easier. Let me mention one little incident of the war. A Nyasaland soldier was severely wounded, and left behind by his retreating friends. As the Germans advanced he found himself covered by a German native soldier who was about to bayonet him while he lay helpless. Happily a German officer arrived just in time to save his life from the savage, and he was placed in a hammock and carried to the rear. Twice or thrice he was passed by German officers, who looked kindly at him, and said in English, "I am so sorry." He was brought to a mission station, and there was cared



Steamer Doing War Work on Lake Nyassa.

for by the missionaries. He lay in a quiet room, between white sheets, and day by day was nursed with the utmost solicitude by these good Christians. When he was finally released by the return of the British forces, he, who had never been a friend to missions, said, "Never again will I speak a word against missions, after the treatment these missionaries gave their enemy."

Naturally, as most of the fighting took place within the German colony, mission work there suffered more than in Nyassaland and Rhodesia. Yet some of the Livingstonia and L. M. S. stations lying near the border have been in deep waters. They were the scene of fighting, or of military occupation, and then the missionaries had to withdraw, and all school and church work was interrupted. Karonga, at the north end of Lake Nyassa, has been the cockpit of war in Nyasaland. From the time when mission work was first opened there, down to this present war, warlike operations, sieges and attacks have been strangely familiar incidents.

Within the possible sphere of British or German raids almost no mission work has been possible during the past four years. A great deal of the fruit of long years' work has been destroyed. Christians have been caught in the maelstrom of evil that whirls about war, teachers have been lost to mission service, the moral atmosphere of whole communities has been defiled, the low type of some of the South Africans who served in the ranks has lowered forever the prestige of the white man in the eyes of the common villager.

War has made great demands on the people and on the mission staffs. Tens of thousands of porters had to be supplied, and few able-bodied men in Nyasaland or North Rhodesia have escaped this form of service. Their work was hard, but was well paid, and had not great dangers, beyond those of disease, which unfortunately slew great numbers of them. But on the whole the military authorities seem to have done their best for the porters, and most of those who have returned bear more respectful feelings towards their transport leaders and officers than workers from labor centers usually do to their employers.

One reason for this is, that the missionaries in the country contributed largely towards this kind of military service, as well as many young traders who are accustomed to dealing with the local native. About half of the Protestant and Roman missionaries in the country were at one time or another acting as doctors, nurses,

Photo. by Mrs. Stuart.

Doctor and Nurse in East African Campaign.

Photo. by Mrs. Stuart.

Bridge Overthrown by Retreating Enemy in German East Africa.

or transport leaders. The porters everywhere met with friends who tried to help them, and, by holding services when possible, reminded them of the eternal things, which seemed nearer and more discernible in the quiet and leisure of pre-war days.

But this drafting of missionaries and natives into war service left the stations greatly depleted. All able-bodied men had to serve as porters, or foremen of porters, and for long periods schools and church services among tribes far from the war zone ceased for lack of agents to conduct them. Progress was almost impossible, and the maintenance of existing work often very difficult. No work suffered more than that at the central Institution at Livingstonia for the training of teachers and workers. As one after another disappeared into the vortex of war service, one enterprise after another had to be abandoned. For two years there has been no normal school, no evangelistic or divinity course. And for a period the only active member of the large staff left to the Institution was Dr. Laws.

Now that peace has come the missions cannot look to an easing off of the strain. The work of reconstruction here is not less pressing than at home. The erecting of what has decayed or has been pulled down, the settling of the people into new conditions, the overcoming of disastrous prejudices born of war, the gathering together of an efficient native staff, the recovery of lost educational leeway, and above all, the occupation of derelict German mission work, provide far more work for the staffs than they can possibly overtake. For they must face a great loss of personnel for a year or two. Many members have held on to their posts long after furlough was due, others have added years to their terms while doing military duty, and they must all go home to recover tone.

We cannot leave the German mission work neglected. It had attained great proportions in East Africa. The Bielefeld, Berlin, Leipzig, and Moravian societies were all fully established, with 163 Europeans on their staffs, and over 440 stations and outstations, and eleven thousand baptized Christians. These missionaries have all been withdrawn, and practically all the work formerly carried on with German thoroughness has ceased. Some of the British societies are doing a very little to try to conserve the Christian Church. But what little they can do, chiefly through native teachers, is severely limited by the fact that their staffing is so depleted that it is only by great strain they can maintain their own work.

While I write, the future of this great

Photo. by Mrs. Stuart.

A Captured German Station in East Africa.

country (German East Africa) is still under discussion. If colonial opinion has any weight, it is most unlikely that Germany may ever rule there again, or German missionaries be allowed to return. What is to happen to the people in this mighty area if Protestant missionaries are unable to take control of the promising Church that was arising, while all the time degrading and materializing influences of the new colonization sweep over the land, and the already active Mohammedanism, which had alarmed the German Government, meets no Christian rival? War will then be the pioneer of awful disaster.

When one turns to the native people under British rule in Nyasaland and North Rhodesia, one does not find so overwhelming a situation, yet it is serious enough. The readjustment of life and outlook as quiet times return may lead to chaos, or at least to serious reaction in the native Church, and to the making of a very rough road for the chariot of the Lord, if we do not set ourselves to occupy efficiently our present fields. But I am persuaded from my own experience, that where continuous occupation and advance are maintained, the war will bring nothing to make us pessimistic or afraid.

The papers that reach us from home are full of the mighty tasks that lie before Europe and America during the days of reconstruction. The churches are bracing themselves to meet them, and many who recognized the call of the mission field before the war broke out are now so absorbed by the greatness of the work at their own doors, that they have neither time nor thought for the mighty world in Africa and Asia which is passing through a no less determining crisis. We who see things, and live among them, cry aloud. The unity of the world is greater than ever. Europe and America are not hurt and helped only by what is passing within their bounds. If the nations of Africa and Asia are left to stumble on through crisis to chaos, the West will know and feel the plague that they have allowed to spread. The strain of the war has passed, demanding as it did the sacrifice of the nation's best; the greater strain of rebuilding has come and the Church must continue on that road of sacrificial service it has learned to tread.

I trust that in the eagerness to give help to the world the lessons of the war will not be lost, and we shall not have wild waste and misdirected effort. We need no new missionary societies in the world. We need the coördination and coöperation of the existing ones. The Church cannot afford to throw away its treasure of life and money into half-starved, badly directed petty

efforts. Nor can it afford to throw away the accumulated experience of the past century. Above all, it is a crime against Christ and the world to trespass and sow division when the whole body of believers should present a united front to the forces of evil. Far more harm to morality, and to Christian faith has been done in Central Africa by the divided work of the "Watch-Tower" or Russellite movement than by Islam or by war. It has employed criminal natives, and untutored natives to spread an antimoral and an antichristian creed. When it spread seditious teaching also, the Government suppressed it. Now it has taken advantage of the demoralization of certain districts in North Rhodesia to enter there again. Possibly the American leaders are unaware of the type of teaching of their rude apostles in Central Africa. But I say deliberately that this schismatic movement is a greater menace to morality and to Christianity than any other latent or active force in these regions.

Yet in spite of all the evils that have accompanied and followed the war, victory, speedy and thorough, is ours if the whole body of Christians, by whatever name they are called, unites to do its part, anywhere and everywhere, with one mind, giving its best, regardless of sacrifice, and recognizing the service of every other member.

A MISSIONARY TO MISSIONARIES: WHAT IS THE GOSPEL?

Dan Crawford.

The scripture . . . . preached . . . . the gospel, ... saying, In thee shall all nations be blessed. Gal. iii. 8.

Saying what? Saying in seven sterling words the whole subject: (1) "In (2) thee (3) shall (4) all (5) nations (6) be (7) blessed." Without laboring to sophisticate the subject, see how frankly and finely the Bible simplifies our search for us. Let us, therefore, seize upon this final formula with alacrity, because on this theme how often it is a warm heart that speaks, but a foolish tongue that wags! Even gracious souls become piously petulant on this "What-is-the-Gospel?" theme and the preacher is pilloried. Not to mince matters, we are all in this ugly thing: how often have we carped out the cheap criticism: "*That* was not the Gospel"! Or again: "Yes, very clever, but it was *not* the Gospel."

Here, then, in this mouth-stopping formula God in mercy gives us His own searching summary of a much-perverted theme. For when God is seen to sum up, then depend upon it every superfluous jot is as surely excluded as its antithesis is included. And like the perfect God He is, how supernaturally natural of Him to sum it all up in seven words! Surely here is a call to all pedantic purists and Atticizing professors to give these seven sacred truths their careful and prayerful study. The dying Christ from the Cross breathed out His valedictory in seven last words, and why not seven? Was He not the "light of the world"? And did not the Light split up into its *seven several colors* on the prism of pain?

But here we must pause primarily to note how doubly and delightfully valuable such a fixed formula is. For on this "What-is-the-Gospel?" theme the soul of man can be soundly and profoundly saved and yet remain a curious jumble of inexpressible emotions. Hence the value of this cast-iron creed: "the scripture . . . . preached . . . . the gospel, ... saying"—these seven solemn certainties. Mark you (and as you mark it, may it mark you!), "the scripture . . . . preached . . . . the gospel" *in toto:* not half but the whole; not 50 per cent thereof but God's cent per cent of salvation. Some speak of the Gospel of the Kingdom as being dispensationally distinct from the Gospel of the grace of God: so be it, but here you have this artless, abundant "preached . . . . the gospel" defying you to dispensationalize it to death. There is no annoying adjective before this great "gospel," only the definite article that makes this

momentous matter all the more definite, "the gospel." Besides, the very wording warns to the contrary, for it runs right in the teeth of the dispensationalist in the phrase, "the scripture"—foreseeing that we would talk this very kind of talk!—"preached before the gospel"—yes, four thousand years before ever Paul was born. And, remember, it is this very Paul in this very third of Galatians who says it.

Turning away, then, from all such special pleading let us revel not so much in the verse itself as in the fact that there is such a verse to revel in. Then anon we advance into the bedrock certainty of such a phrase: I mean, the delicious take-it-or-leave-it audacity of the utterance; and now the opened ear is eagerly expectant to receive *what* it was "the scripture preached . . . . the gospel, ... saying." For this formula is as doubly delightful as it is delightfully double: it assures me (1) that whatever is going to follow this warning word, that and that only is the (whole) Gospel; then (2) in this, "preached . . . . the gospel," it puts in my mouth all the facts and forces of God's message of mercy in one exact, evangelical epigram. For God's Gospel is so great that it can be preached *in seven small words!*

How often we forget that to preach the everlasting Gospel is not the same thing as preaching everlastingly! So, conversely, you can be finished saying in five minutes what will take a whole eternity to finish. The terror of the smart talker nowadays is that he snaps out an epigram before he has had time to accumulate even a fraction of the facts. But here in mercy intervenes the God Who holds all data in His hands, and so holding them, He includes all His Gospel in these three deathless facts:

1. "In thee = Christ
2. shall all nations = Whosoever
3. be blessed" = Everlasting life.

Now, note here how at last that good old Gospel guess about John iii. 16 is justified: I mean, it is notorious that all down the centuries the Christian, like a homing pigeon, has made unerringly for this "God-so-loved" watchword and declared that here in one vital verse you find the truth, the whole truth, and nothing but the truth, concerning the full Gospel. "All's well that ends well," for now it is the mere guess graduates with honors as a fixed formula: there is no longer any conjecture that John iii. 16 is the full Gospel, for watch the following affinity:

1. "In thee = "God so loved . . . . that he gave his only begotten Son,
2. shall all nations = that whosoever believeth in him
3. be blessed" = should . . . . have everlasting life."

The Gospel formula, then, has three phases: Was this I wonder the birthplace of the old three-divisioned sermon? For why not three? Is not the Gospel a Three-in-One God seeking out three-in-one man with such a saving three-in-one message of mercy: (1) "in thee (2) shall all nations (3) be blessed"? I risk repetition by urging that God says this is "the gospel," *i.e.,* all the Gospel and only the Gospel: first, the *Blesser* ("in thee"), second, the *blessed* ("all nations"), third, the *blessing* ("shall be blessed"),—all and only blessing, for is not the Gospel God's good news, therefore blessing blots out all else?

This, I say, is all the Gospel God has; therefore "all" is its dominating and dwarfing word: Christ, Heaven's "All," was given for earth's "all," and He it is Who bestows "all" the life God has. The African defines "everlasting life" as a *"living as long as God lives,"*—so to have this life everlasting is to know that we live on and in God everlastingly. The Jews, whose favorite name for God was "the Eternal," caught Christ's point better than we do, for every time Christ spoke of "eternal life" they read into the meaning, "life of God" equates "life eternal." So it is only half of the story to sing, "He'll not be in glory and leave me behind"; why not say solemnly that God will not have a glory at all unless we are part of it? For as He is so are we; and His life is the measure and manner of ours. Thus it is "all nations" get all that God can give: the Gospel is an all-for-all message of deathless hope, man gone to the extreme of sin and God gone to the extreme of atonement: what more can man need? what more can God want?

The uncompromising matter-of-factness of this simple statement forces us in all good faith and honesty to seize on the sheer

simplicity of the Gospel. Many a humble soul may be poorly equipped with the letter "h," yet granted he grips these three things (and they grip him!) then sure enough he has all God can give him for a Gospel. Born high, born low, born rich, born poor, this "all nations" welcomes him among the "blessed."

Ah, but look at that accusing phrase, "all nations": it is Christ at the Front, Christ on the battlefield, Christ at the Peace Conference, a broken-hearted Christ naming "all nations" (oh, yes, I am a foreign missionary!) as the recipients of His blessing. How reminiscent all this of the Prayer Book rendering: not "His Kingdom shall have no end," but "His Kingdom shall *have no boundary!*" He is the Lord of Heaven, yes, the Heaven that is an unbroken vault; no divisive boundaries are scratched across *that* fair firmament. If the sacred sky were marred by being cut up into fighting frontiers like this poor planet, *terra,* then those cut-up skies would soon enough cut off our supplies. I repeat, there is undying pathos in that poor word "nation," for it means my *natal* home; I was born there, my nation where God gave commandment concerning my yet unborn bones. True, this old phrase concerning Joseph's burial seems the last likely phrase to be fittingly applied to one's birth, but in God's Book all my members were written while as yet they were not. Also: in that same Book, God is so concerned concerning one's *nation* that He shall count when He writeth up the peoples, this man was *born* there, yes, there in the precise place where his God did ordain.

"In thee shall *all* nations be blessed." Ah! there is the sobbing of a million souls in this poor estranged "nations." For now we face the fearful fact of not land but language, a mad Babel of unknown tongues, each nation bewildering its neighbor with an unknown jargon. And an unknown speech makes an unknown speaker, for, as beasts cannot speak, it is little wonder these nations speaking strange lingoes break out like beasts on each other. Yet look how unlike Christ's ways are to man's: the victor forces his bit of Babel on the defeated, and makes him learn his language, whereas in Christ's Kingdom it was "given him . . . . that *all* . . . . languages, should serve him." Here, then, we face the fact that when a nation slangs another *per se,* it thereby slangs the good God Who determined its national destiny.

This was the meaning of that ugly-lovely phrase I heard in America in the dear old pre-war days: "spitting in God's face." Such an astounding four-word phrase, far from vulgarizing the only country that could conceive it, proves once again that America better then being a mere "melting pot" is superlatively *the smelting pot of the nations* where the dross disappears! For look you: it was God Who determined this nationality business, and every time we sneer out the personality, "You Italian, you!" "You blank Scotchman," what is this but only spitting in the face of that God Who made them all, white, yellow and black from Greenland to Patagonia, from Norway to the Cape, from Siberia to the South Seas? And, remember, the African puts it very pungently when he says that "if you spit up to the sky you are only spitting in your own face, for the saliva only falls short of the sky to fall right back *in your own face"!*

"Shall be blessed . . . ." Does this look too much like a blank check? "Blessed . . . ." with what? Is not the absence of any qualifying word too arbitrary? It almost seems as though God would ask us to take Him on trust. Aye, and such surely is the sum of this matter, for to be in Him is the maximum of blessing He can bestow. All the fates and the fortunes of God are thine, for thou art in Him. This "shall" should be shouted, for there is the certainty of salvation in it.

Nor is this "blessed . . . ." a blank, let alone a bloodless blank. For of all the pestilent trash preached in God's name without His authority a "bloodless" sermon is the maximum of mockery: the blood is the life even in its exegesis. And the point is that *"bless"* is only another spelling for *"blood,"* so every time we shout, "Bless the Lord!" there is a memory of the Blood that brought the blessing. We speak piously of "the many and manifold blessings of this life," but no matter how many or how manifold those blessings, they are all dipped in the Blood of the "Lamb slain from the foundation of the world." This is the pro-

found reason why "the Scripture preached the Gospel" thousands of years before ever Paul was born. The pre-slain Lamb postulates this pre-promulgation of the Gospel. For if "bless"="blood" then what is "blessing" but only another form of "bleeding"? Therefore, seeing God had to bless the world right down from the day the world began, and even before that, this explains the mysterious meaning of *the double Death* and how the same Lamb could be slain on Calvary and yet also slain before the foundation of the world.

For if "bleeding" means "blessing" then there must be as much of the former to pay for as much of the latter, if all down the way from Adam daily "bleedings," *i.e.*, "blessings," should shower down on the race. For He is the God of the cosmic process, the glorious God of Antithesis Who declares in nature that there can be no birth without a pang, no high hill but beside some deep valley, no black without a white and no *pro* without a *con.* He it is, God the Giver and Forgiver, Who puts the crown on the Cross and the Cross on the crown. We have seen the where, the who and the what of it all: where? ("in thee") who? ("all nations") what? ("shall be blessed"), but now we finish off finely with the glorious "why" of God's salvation: "The scripture, foreseeing that God *would justify the heathen through faith.*" See how logical all this theological talk can be, for that *bless=blood* hint, from the mere etymology of the word leads us straight to the goal of the Gospel: "justified by his blood"! There is a why for every wherefore in life, and this very verse has only to be quoted in full to sweep the full arc of this great Gospel message: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel . . . . saying, In thee shall all nations be blessed."

Watch the three precious points involved in all this: (1) Note that sacred singular of the word "scripture": where Christ is in review it is "the scripture," the one revelation, with no differentiation between Genesis or Ephesians, between Leviticus and Romans; all are centralized on the Christ coming, hath come or shall come: one Christ confirmed by one Scripture. Then (2) comes next and necessarily the astounding metaphor that this unit, "the scripture," by virtue of the unbroken character of its contents, is a living, sentient personality, "the book with the million eyes"! For how can you have foresight without insight? And looking down the dark centuries ahead IT (what a poor pronoun!) foresees endless eventualities unknown even to the then B. C. writers thereof. It is Paul looking back who sees this foreseeing of the Scripture, not Moses who wrote the record. Lastly (3) the Scripture, so foreseeing that God in the coming days of grace would justify the heathen through faith, preached the Gospel long before a Peter or a Paul lived to praise and publish His name.

Surely this is your authority to seize boldly on the dear old types and symbols of the Mosaic economy and get honey out of them all, God's sweet for Satan's bitter. Does not the Epistle to the Hebrews revel in Tabernacle typology? Does it not call such "shadows of things to come"? Nay, nearer and dearer still, how often in the rush of modern life, a mere snatch of a line from the old Psalms or Prophets has so succored the soul that you could echo Paul eloquently: Yes, beloved brother Paul, the Scripture *did* foresee my plight to-day, and three thousand years before ever I was born it wrote that saving B. C. line that solaced my soul this remote day in A. D.!

So let us close where we began: God *alone* did not foresee, for His Scripture likewise did this foreseeing that fixed for us a Gospel formula, a guide that cannot be gainsaid. All our carping criticisms are foreseen only to be counteracted in the very brevity of this Divine Gospel summary. If you say it is too short because "there is no mention of sin therein," then the abrupt answer is that this very word "justify" stands for the sin that is blotted out in the glorious phrase, "being justified by his blood"! Again if you say, "this cannot be the Gospel because there is no hint of 'hell' in it," the accurate answer is that the Gospel, being God's good news, emphasizes the blessing phase, although even this is a being doubly saved *from* wrath *unto* glory! If you say, "this is not the Gospel because Christ's dying and rising are not mentioned," then the rebuke you receive is that to be "In thee" means in Christ for life and death and all things!

Christ is our Salvation, not any isolated act He did, and to be "in Christ" is to stand before God "accepted in the beloved." Is sin strangling your soul? Then to enter into Christ is to make your exit from that iron hand of bondage. By faith we enter, and by faith we stand firm in and for Him. By faith we are blessed, for by faith God commands the blessing unto all nations. The jumble of jargons in the world only isolates man from man, but God knows the lingo of all and never misunderstood a man yet!

"Here is love in endless torrents,
Pity like the boundless sea;
Jesus, Prince of life, is dying,
Dying to purchase life for me."

EDITOR'S CORRESPONDENCE.

SHANGHAI, CHINA.
March 20, 1919.

Mr. W. R. Moody,
East Northfield, Mass.

Dear Mr. Moody:

It has occurred to me that perhaps some of the readers of the RECORD OF CHRISTIAN WORK might be interested in some of the recent news from work among the students in China.

The following paragraph from Canton is the best sort of news we get:

"Thirteen students from the Chue Kong private school were baptized into the Presbyterian Church of Canton yesterday. This followed a decision meeting led by Leung Sih Choh when seventeen men asked for baptism. This is the result of the personal work of the six Christian students in the school in connection with two Bible study classes. A year ago this time there was not one Christian in the school. There are no Christian teachers. It is purely a student movement."

Our chief field is in the twelve hundred government colleges and higher schools. Of course, not 1 per cent of the students are Christians and practically none of the faculty men are Christians, so that the atmosphere in which we work is about as far removed from the Northfield atmosphere as it could well be. In spite of all that, these results do come and are to us on the field irresistible evidence of the supernaturalness of the powers at work.

Special evangelistic campaigns have just been held in Tsinan Union University and in Nanking Union University, led by Dr. Cheng Ging Yi. Dr. Cheng is secretary of the China Continuation Committee, was given his doctor's degree by Toronto University and is perhaps the leading Chinese pastor. He is a product of the China Inland Mission and is a man of real spiritual power.

In addition to his convincing addresses, the faculty members and leaders of the Association in each university gave hours of time to personal work and many decisions were made, both for the Christian life and for the ministry as a life work. The last evening of Mr. Cheng's visit at Shantung Union University, the hall was so full of men waiting for interviews from him that he could give only five minutes to each man. These men, however, were followed up later.

One of the most cheering developments of the work is in the Chinese leadership. Recently four men have joined our student staff and all of them are making good. The best part of it is that they are clear gain to the Kingdom as they were not taken from any other Christian agency. Two of them were in the army, having graduated with honors from the West Point of China. One was in consular service and one was teaching English to the sons of the governor of his province.

For some months we have had a group of friends praying especially for this work among students. None of these four men were found as the result of a recruiting plan, but came and offered their services in a way which made us sure they were sent as a result of the intercession of friends.

We continue to read the RECORD OF CHRISTIAN WORK with great pleasure and hope that the readers of it will join in intercession for a real harvest among the students in China.

Cordially yours,

ARTHUR RUGH.

The Kingship of Christ.

Rev. Dr. Robert Johnston, pastor of the American Presbyterian Church in Montreal, has accepted an invitation to conduct the daily Bible lectures during the Women's Foreign Missionary Conference and the Summer School of Religious Education, July 9 to 27. The selection of this theme is especially timely in an era of reconstruction, and peculiarly appropriate as the underlying thought at the devotional services during these two conferences.

RECEIPTS FOR APRIL.

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Our Book Table.

Beauty of the Bible (The): A Study of Its Poets and Poetry. By James Stalker, M. A., D. D. Pilgrim Press, Boston. Cloth. 250 pages. $2.25.

Dr. Stalker holds that between the Books of the Old Testament extending from Genesis to Esther, called histories, and those extending from Isaiah to Malachi, which we call prophecies, resembling what in other literatures are called orations, also having some of the characteristics of poetry, there lie side by side five Books which belong to that genus of literature which we call poetical. They are Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. The poetical Lamentations has "wandered among the prophetical Books," and some reckon Ruth, Esther and Jonah as poetical.

The primary reason for reading the Word of God is that the sinner may learn what he must do to be saved, and that the pilgrim may find the path to the City of God. Were it therefore the driest and least attractive book in existence it is entitled to the closest attention. But, as Dr. Stalker points out, "the Bible is first-class literature, attractive in form, excellent as literature," he says, "and admiration for it as literature may prove a vestibule through which to pass to an appreciation of its interior mysteries." Dr. Stalker covets the interest of those who in early manhood and womanhood are coming into an appreciation of the wonderful heritage they possess in our English tongue, in Shakespeare, Milton, De Quincey, Thackeray and the rest. He wishes to help these, and others, to recognize the same qualities in the Scriptures, that their beauty, witchery, and sinewy sweep may be a sweetening ingredient added to our spiritual daily bread.—*T. C.*

Book of Lincoln (The). Compiled by Mary Wright-Davis. Geo. H. Doran Co., New York. Illustrated. Cloth. 399 pages. $2.50 net.

The majestic dignity of the Great Emancipator stands more clearly revealed to-day than ever before. While the world's close attention is riveted on the council tables of Paris, the thought of Americans turns back with renewed respect and longing for the firm guidance of that President who rose from lowliest estate to a greatness the more real in that it shone above the records of great associates,—Seward, Chase, and Stanton, the incomparable Secretary of War.

To those whose minds are dwelling especially on Lincoln at this time "The Book of Lincoln" is timely. Mrs. Davis has brought together the world's tributes to Lincoln in acceptable form. The Lincoln family tree and genealogy, and the chronology of the President's life are complete. Selections from his own pen round out the picture the book as a whole presents. The bulk of the volume is devoted to poetical tributes to Lincoln, including three poems in French. Students of the martyred President's life will recognize a considerable amount of new material in this book.

The illustrations, from photographs, show numerous statues of Lincoln and scenes associated with his life and death.—*E. M. P.*

Christian Idea in the Modern World (The). By Raymond Calkins, D. D. Pilgrim Press, Boston. Cloth. 124 pages. $1 net.

Will Christianity work? This book is an answer to that question. Christianity must be known as both reasonable and practicable or men will have none of it. Our men are coming home from the trenches more open to genuinely religious appeal than when they left us. This book tells us how to get ready for them. Unselfishness and sacrifice, faith and what it is to follow Christ—these things many of our boys have consciously and unconsciously learned in France. They must find the same things in our churches when they return. The nine chapters of this book are of interest and value.—*H. P.*

Christopher. By Sir Oliver Lodge. Geo. H. Doran Co., New York. Illustrated. Cloth. 299 pages. $2 net.

This book has not as its main theme the study of psychical research, as might be expected. It is simply "a study in human personality," that of a young Welsh boy of the highest station in life, ultimately a victim of the great war at the early age of nineteen. But it serves to confirm one's belief in immortality because of the deep and wonderful friendship which is described as existing between the boy and his mother. Each so firmly believed that their love could never end that they formed a compact that should death be his lot in the war both were to go on living as in one another's companionship, simply awaiting the visible reunion which they knew could not be so far away under any circumstances.

We are introduced into the intimate family life by the author. We are made a personal friend of the baby Christopher. Our love for him increases as we are enabled to watch the opening flower develop and grow. Of the decidedly intellectual and "fine" type, yet was he intensely fond of all outdoor life. His character was well rounded including just the right proportion of religious cultivation. When the time came for his

admission to the family dinner table two evenings a week, after a short trial he voluntarily returned to the old accustomed early supper habit, because he found his mother gave up praying and reading the Bible with him when he remained up for the later dinner with his parents.

The death of his little sister, at eighteen months, who had become a remarkable favorite with the whole family, affected him greatly. All continued to think of her as alive and helping them in everything they did. His friendship with his deceased Uncle Frederick (F. W. H. Myers) served also to make the next world a very real place. Christopher's experiences at West Downs and Winchester Schools; then at Sandhurst, preparatory to his enlistment as an officer in the Welsh Guards, revealed through his letters to his mother, show him to have been a boy of rich, affectionate nature, yet no mollycoddle. He was greatly beloved by all who came in contact with him, as is evidenced by the letters of sympathy and testimonial received by his mother upon his death. When we suddenly learn of his end we feel a personal loss, and cannot help wishing Sir Oliver would come into touch and renew communication with him.—*N. C. W.*

Essays in Lent. By Hamilton Wright Mabie. E. P. Dutton & Co., New York. Cloth. 67 pages.

A spirit of liberal Christianity, departing in detail of interpretation rather than fundamental principle from the orthodox tenets of a generation or two past, characterizes these eight short Lenten essays. They were first published in the *Outlook* when the author was one of the editors of that magazine. In contemplating Christ's trials in the wilderness and the crowning glory of His Resurrection, Dr. Mabie applied to the life of to-day the lessons which Christ's life teaches for the "unending battle which all men must fight to keep their souls alive." The same immutable laws of right living prevail to-day as they did when Christ lived on earth. "The moral law," as the author put it, "written in our natures, is more inescapable and inexorable than when it was written on tables of stone."

With the changes of words, symbols, and forms of thought, Dr. Mabie believed heaven and hell are not only outside but within us, and "by the play of laws which God has written in our natures we not only decide whither we shall go but what shall await us." Hell, to him, is not a pit of everlasting fire, but "an experience of suffering involved in the very structure of our natures which begins here and now and is the expression of Divine love."

In emphasizing the eternal underlying verities of Christianity as they affect men and women of to-day, and in presenting the essential issue of the existence of God, the essays contribute many points worthy of the consideration of the thoughtful man who is trying to shape his present-day life in accord with the spirit of the life of Christ.—*E. M. P.*

Foch the Man. By Clara E. Laughlin. F. H. Revell Co., New York. Illustrated. Cloth. 155 pages. $1 net.

This picture of the great French commander shows us much more than the soldier. The book has a distinct religious significance. Such a passage as this might have been taken from a religious biography—"I approach the twilight of my life with the consciousness of a good servant who will rest in the peace of his Lord. Faith in eternal life, in a good and merciful God, has sustained me in the hardest hours. Prayer has illumined my soul" (page 154).—*H. P.*

General Epistles (The). By Charles R. Erdman. The Westminster Press, Philadelphia. Cloth. 185 pages. 75 cents net.

The general Epistles are here viewed as strengthening, cheering words for our modern, practical needs. Written by men who were the daily companions of Christ, James is the Apostle of *works,* Peter gives us messages of *hope,* John lived *love* and tells us the supremacy of *love,* and Jude lays emphasis on the need for all time of a pure *faith.*

The author introduces his exposition of each Epistle with a brief statement characterizing the writer, and indicating the theme and purpose of the Epistle. He then comments on the several sections into which he divides the Epistles. He has put the group of verses from the American Standard Version right in the text and follows with his exposition, using fourteen sections for the Epistle of James, with such theme titles as "Trials and Temptations"; "Hearing and Doing"; "Respect of Persons"; etc.

This is not a critical commentary, nor is it homiletical or doctrinal. It is of the sort that any serious-minded, earnest-hearted Christian may read with pleasure and profit. It does not preach at you, but unfolds the spiritual content of this eternal Word of the Spirit, so that we who are striving and living to-day feel that the words grip and gird and strengthen us for a better fight.—*T. C.*

German Conspiracy in American Education (The). By Gustavus Ohlinger, Capt., U. S. A. Geo. H. Doran Co., New York. Cloth. 113 pages. $1.25 net.

Just after the great war had begun your reviewer had occasion to notice certain text-books designed for beginning the study of German in this country. He was struck with the difference between them and those used for the same purpose thirty years ago. In those days German grammar was followed by Grimm, and then came selections from the poets and story-tellers who helped to weave the magic fabric of German literature. In the near distance were the beckoning figures of Heine, Schiller and Goethe, who have contributed to the universal heritage of mankind. German was studied for the sake of the literature to which it gave access, and as a part of the equipment of those who would perfect themselves in the study of certain sciences in which German scholars had done work with which every specialist had to be acquainted. And the books were made with this in view.

But those in use among us in 1914 were of another kind. They were as much presentations of the ways of German living, modes of thought and views of life as text-books for learning the language. The explanation of the difference, the object of it, and the responsibility for the change which caused it are made plain in this book. It was a part of the amazing plan of Germanizing the world. Those who brought it about were ultimately the conscious agents in a great conspiracy. For the author makes out his case. Of course some of those who helped to carry out the scheme were not aware of what they were really doing. And the author allows for this. For, despite the evident indignation which he feels, he strives to be just. He is, indeed, careful to say that "The great mass of the population of German descent had little in common with them [*i.e.,* certain leaders in the movement] and little interest in their schemes; they were satisfied with America and with its opportunities and were willing to forget the old country. The second generation invariably became most eager and whole-hearted in their Americanism." But

the actuality of the attempt, and its superficial success are left beyond dispute, if the quotations from organizations and individuals here presented are correct.

But how futile it all was! Its childishness was of a piece with that which made possible the expectancy of the rising of the reservists, the rebellion of the negroes and the restoration of the "lost provinces" of Mexico.

The recognition of its utter failure is almost pathetically manifested by the recent expressions of astonished regret on the part of Germans who have found in the American Army of Occupation so many whose presence in Germany constitutes their first visit to their parents' Fatherland, not one word of whose language they can speak.

And, besides, surely there is a hopeful sign of the future of Americanism in the connotation of the name of this soldier of the United States, who closes his indictment with a plea for the instruction of our youth in the history of England and France in whose greatness we have an "inheritance."—*W. O. S.*

India Beloved of Heaven. By Brenton Thoburn Badley in collaboration with Oscar MacMillan Buck and James Jay Kingham. The Abingdon Press, New York. Illustrated. Cloth. 217 pages. $1 net.

Rare names to conjure with are these, when one would call up fascinating pictures of India and its people! A brilliant galaxy of talent and experience is represented in the authorship of the stories, founded on fact, and the actual incidents recorded in this attractively printed and illustrated volume. The introduction by Bishop Oldham is a delightful piece of writing and breathes the love of the mystical East which neither time nor distance can alter.

Dr. Badley and Dr. Buck were born in India and Dr. Kingham is giving his life to that appealing land. They are faithful interpreters of the baffling life of her people, which, as Bishop Oldham says, only her lovers can interpret. The book adds another to the rapidly increasing collection of missionary literature worthy of the name of literature and of the high purpose which animates it, to reveal one part of the world to another in the interest of international understanding and friendship.—*L. M. N.*

Isaiah in Modern Speech. By John Edgar McFadyen, D. D. Pilgrim Press, Boston. Cloth. 224 pages. $2.25.

This prophecy is given a poetical form, and the writer believes that, far from obscuring the prophet's thought, the rhythmical form, so dreaded by people who imagine they care nothing for poetry, invests it with an even greater lucidity than sometimes attaches to the familiar prose translations. There is considerable in this contention. The poetic form gives an opportunity to the writer to interpret to the reader, in the same way that a free translation has an advantage over a literal rendering. Of course, the result is more or less of an exposition in brief, and such by the hand of a scholar like Dr. McFadyen is a welcome addition to the literature on the great Messianic prophet of Israel.—*T. C.*

Jerusalem: Its Redemption and Future. By various authors. Christian Herald, New York. Illustrated. Cloth. 227 pages.

"The Great Drama of Deliverance described by Eyewitnesses" is the description of the book on the title-page. It is a series by different authors. Professor Kemper Fullerton, an American traveler of rare insight, was caught in the Holy City by the great war. He tells his experiences in a beautiful, chaste English style. Professor Edgar J. Banks gives us a scholarly presentation of the history, and present-day conditions in Bible lands. Lieutenant Colonel J. S. Wardlaw-Milne carries us along with him in the military expedition of the British until they occupied Bagdad. With Professor George L. Robinson we enter a careful, detailed study of Jewish colonies in Palestine. Dr. John H. Finley is interviewed as to the future of Palestine; Mr. Theodore Waters goes to Jerusalem, and tells us what he sees there now.

Then first in the book, and perhaps first in the thought of the reader when he lays it down, are the thrilling experiences of Madam Ben Yehudah, a Jewess, wife of a Hebrew scholar and newspaper editor in Jerusalem. There was no foreign flag to protect her; no ranks of soldiers to march beside her. She endured the terror of those four years, a leader and a sharer in the suffering. But back of all she writes, one can trace the workings of a truly marvelous Providence. The world war was declared on the day when the Jews were gathered together for most special prayer for deliverance, "on the very day of the Fast of Ab, in the Wailing Place, where they were accustomed to assemble year after year to mourn the Destruction of Jerusalem." Then came the period of trial and brutal treatment. Jew and Christian suffered together, lived together, learned to feel that they were one. One never-to-be-forgotten day, deep in cellars and dark hiding places, waiting for the Turkish soldiers to come and rout them out, Jew and Christian were celebrating the Feast of Purim. They were lighting little candles, reading the Book of Esther, remembering the wonderful deliverance from massacre in that far-away time, when "Hosanna, Hosanna! The English, the English!"—a glad cry, and Jew and Christian emerged together to witness the entrance and receive into starving hands generous offers of food by the incoming conquerors. God is doing strange things in our day.—*S. C. H.*

John P. Williamson: A Brother to the Sioux. By Winifred W. Barton. F. H. Revell Co., New York. Illustrated. Cloth. 269 pages. $1.75 net.

This is an interesting biography of one of the pioneer missionaries to the Sioux. Not much is attempted by way of character analysis, but nothing more than the simple chronicle of this life is required to exhibit its consecration, tireless energy and shrewd common sense. It is to such unusual men that the Presbyterian Church owes the existence of its splendid Indian congregations and Presbyteries. It is an excellent book for a Sunday school library.—*E. J. R.*

Letters to a Soldier on Religion. By John Gardner. Geo. H. Doran Co., New York. Board. 95 pages. 75 cents net.

Mr. Gardner has made a very sincere and worthy effort to be helpful to the returning soldier in his consideration of the great themes which now have a new vividness and reality in his thought, if he is a man of serious and earnest spirit,—the themes of Providence, Prayer, Immortality, Death, and Forgiveness. Conscientious, devout, genuinely Christian, the writer puts his problems carefully and finds their solution on the highest plane of experience and revelation. Whether the letters will appeal to the man in khaki or not depends on the maturity and conviction which he possesses. They smack of the study rather than the camp or the fireside, and need the actual contact and response to make them glow. But their sincerity and soundness are not to be discounted, and we wish them a wide and thoughtful reading.—*L. M. N.*

Light in the Land of Sinim (A). By Harriet Newell Noyes. F. H. Revell Co., New York. Illustrated. Cloth. 250 pages. $1.50 net.

This book has all the charm of a personal reminiscence. For that is what it really is. And upon the long memory which it recalls there appears to lie no shadow that is cast by regret or disappointment.

Without the slightest effort at securing effect, in complete and unconscious simplicity, the author tells the beautiful and inspiring story of almost a half-century of patience, faith, hope, charity, and success of an endeavor of women in behalf of women and little children.

In essence and intention it is the history of the first institution to be fostered by the Woman's Work for Foreign Missions in connection with the Presbyterian Church in the United States of America, with the organization of which its founding was virtually contemporary. But in form it is a much more interesting thing than a chronicle of the life, or a study of the purpose and work, of an institution. It is the narrative of the living contact of people with each other, throughout a period longer than an average lifetime. Figures and dates are kept in a very subordinate place. Charters and resolutions are omitted. The titles to the chapters give the clue to the author's interest. Among them are "The First Teachers," "The First Students," "Bible Women," "The Boys," "Slave Girls," and "Orphans." And there are, besides, not a few real biographical details of real people, who lived lives as vivid and tragic as any in the western hemisphere. The book is a fine specimen of what a certain trade jargon calls a "human interest" story.

Out of this comes a view of the Chinese people and their ordinary life, which is not usually given in books on the Far East. For it presents a picture of dignity, refinement and worthiness which commands our instant and complete respect.

The impression of the qualities just named is strengthened by the pictures. They are numerous, and for the most part are of Chinese folk, clad in tasteful native costume, and amid beautiful surroundings.

It is no wonder that the woman who wrote this book, and who has given a half-century of life to the Chinese people, should be loved and honored by both high and low among them, and that they celebrated her fiftieth anniversary with them as a notable occasion. For she is their friend. And without a single declaration of it anywhere, the whole book manifests her love for them.

Anyone would do well to read this book. Women's missionary organizations will find it a delight and a benefit.—*W. O. S.*

Mystery Religions and the New Testament (The). By Henry C. Sheldon. The Abingdon Press, New York. Cloth. 155 pages. 50 cents net.

Dr. Sheldon, who has had a large share in making the Boston School of Theology what it is, well understands the art of writing clearly and for the most part convincingly on themes that relate theology to life, and is at his best in vindicating the worth and reasonableness of the fundamental Christian postulates. In this attractive little book he discusses with critical insight the claim put forward by some that the so-called Mystery Religions, that is, the Græco-Thracian mysteries which had their principal seat at Eleusis, and were preceded by the influential cult of Ishtar and Tammuz, served as in some sense a New Testament Source Book. It should be understood that the Greek word for "mystery" does not, in this connection, imply anything impossible of comprehension, but rather something which can, or will, be imparted, only through a process of initiation, by one already in possession of it. We have here a very compact and admirable presentation of a prominent theme in New Testament criticism. Dr. Sheldon's conclusion is that "the radical assumption as to the influence of the Mystery Religions on the form and content of primitive Christianity" represents an extreme, and, like the Pan-Babylonian theory of some years ago, must recede from the field. At the same time it is admitted that, after Christianity had gained a certain amount of headway and influence, its adherents in some cases yielded to the temptation to dabble in ceremonial magic, and to drift into mechanism and pious pretense.—*C. A. S. D.*

Seven Purposes (The). By Margaret Cameron. Harper Bros., New York. Cloth. 314 pages. $2.

With so many millions of human beings launched into the next world by the war, leaving so many more millions mourning in this, those who have not been able to believe in immortality naturally turn to anything which may demonstrate to them that their dead still live. Almost accidentally, in this way, was the author led to experiment with a planchette board, with rather strange results, which would almost seem to indicate that somehow spirits from "over there" were communicating through her with those they loved on this side of the veil.

The book consists first of a series of personal messages from three distinct personalities. Their burden seems to be to prove to their loved ones that they still live and desire those on this side not to mourn but to be happy. Such messages led up to others, the burden of which was that their authors had a great revelation to make through Margaret Cameron to the world, a special message, so to speak, to humanity. Many of the communications have a real and helpful philosophy of life in harmony with Christian teaching. At times there are statements quite contrary to Biblical statements. The gist of it all is that one purpose underlies the universe. We succeed best when we work in harmony with that purpose. There are spiritual forces at work for and against us. The real fight is going on in the spiritual sphere. There, as here, certain forces are working for disintegration and destruction, and others are working positively and constructively. The latter finally win always.

The second division of the book is a series of "lessons," consisting of philosophical statements, some of which are good and some are worthless; all indicate a mind at work which is not very orderly nor apparently at all familiar with any system of ethical or philosophical teaching.

The third division reverts to the personal messages again, though there is a considerable admixture of philosophy and explanation. As an example of automatic writing and psychic phenomena we would say the book is first-class. No one can tell definitely to what extent the communications are truly from the other world and to what extent the product of the author's subliminal consciousness. There is much in her "gospel" and in Paul's gospel that is mutually corroborative. One interesting phase of the revelation is that the forces of disintegration are organizing throughout the world and that the constructive forces must organize to overcome them. "A greater danger than Germany threatens." Bolshevism and anarchy may have been referred to, written as the message was before these forces became apparent, and the author at the time could not understand the significance and meaning of the message. Much food for thought and interesting speculation is afforded by the book and we trust it may have a wide reading as its general tenor is surely constructive and helpful.—*N. C. W.*

Sunday School Century (The). By Rev. William Ewing, D. D. Pilgrim Press, Boston. Illustrated. Cloth. 141 pages. $1.50.

The interest of this work is mainly denominational, it being a history of Congregational Sunday school and publication work. Yet its pages contain much, along the lines of religious data and of method, that is well calculated to invite a wider reading.—*E. J. R.*

Sword of the Spirit (The). By Joseph Fort Newton, Litt. D., D. D. Geo. H. Doran Co., New York. Cloth. 240 pages. $1.25 net.

This book is a series of addresses by a great American who is now pastor of the London City Temple. They breathe the air of the great conflict that was then shaking all that land. There are touches of humor, mingled with great tenderness. We are reading the words of a prophet, who sees God and lifts the thoughts of men to God.

> "Let me no more my comfort draw
> From my frail hold of Thee;
> In this alone rejoice with awe,
> Thy mighty grasp of me."

Perhaps he attacks "Dogma" too much. It is a little waste of ammunition. It is easily forgiven or forgotten by those who may differ from him, in the mighty torrent of his cry of trust and faith. It is an atmosphere we breathe in these sermons—an atmosphere surcharged with God. Let us read a sentence or two taken almost at random.

"Life was meant to be heroic. We are in jeopardy every hour, and must daily wait the final bereavement which waits for every man. We turn to Him Who taught us that God cares for each one of us, despite our carelessness."

> "I looked; aside the mist-cloud rolled,
> The Waster seemed the Builder too;
> Upspringing from the ruined Old
> I saw the New."
>
> —*S. C. H.*

Unspeakable Gift (The), and Other Sermons. By E. Griffith-Jones, B. A., D. D. Pilgrim Press, Boston. Cloth. 287 pages. $2.25.

These sermons were preached during eight fateful months in 1917-1918, during the war, though not war sermons. The historic pulpit is the Whitefield's Central Mission, scene of the ministry of the brilliant and lamented Charles Silvester Horne, where Dr. Jones was temporary Superintendent-Minister, since the college of which he was Principal was closed, owing to the world war.

Here Dr. Jones is at his best, a preacher of extraordinary gifts. His sermons have the warmth of sensitive feeling and the unction and eloquence of utterance of his Welsh race, combined with a strength and depth of thought and a simplicity and clearness of diction which distinguish him as a great preacher. He sustains and adds to his long-established reputation. Three sermons on "The Decay of Doctrinal Preaching," "Theology as a Subject of Perennial Interest," and "The Alleged Failure of Christianity," are masterly. They are strong meat, unanswerable in their virile argument, and most reassuring to those who believe in the power of the truth lovingly expressed. A characteristic sermon right out of his Welsh heart is one on "The Religious Message of Music," preached at the dedication of an organ.—*T. C.*

World to Come and Final Destiny (The). By J. H. Leckie, D. D. Chas. Scribner's Sons, New York. 362 pages. $4.50 net.

Dr. Leckie writes with courage and candor upon a difficult question. That the question of destiny, which seems so simple to minds of a certain type, has been regarded as difficult by many religious teachers or thinkers is abundantly shown by the long list of authorities quoted or cited in the text. The question is here considered against the background of the literature of Judaism—Apocalyptic, Alexandrian and Rabbinic. The Jewish mind, especially during the two centuries preceding the birth of Christ, collected a great store of imaginative symbols, as well as of speculations and beliefs, regarding the Age to come. With ample learning and evident fairness Dr. Leckie treats of the Jewish Apocalypse, the Kingdom and Second Advent, Resurrection, Judgment and Intermediate State, Gehenna, Jewish Opinion in New Testament Times, and the New Testament Doctrine of Final Destiny. The final outcome of things he considers under three mutually exclusive heads: the dualistic solution of "Everlasting Evil," the mediating solution of "Conditional Immortality" and what he terms "The Optimist Solution of Universal Restoration." Throughout the discussion some account is taken of metaphysical aspects of the relation of good and evil; and much attention is paid to views of various theologians. Quotations from the Bible itself are not very frequent, and evidently the book is not intended to be a study in Biblical theology. As a kind of running *résumé* of historical opinions, with incidental criticisms, clothed in a fine and lucid literary style, it is, in the deeper sense, interesting and attractive. In its conclusion it settles nothing, but leaves the subject in the golden haze of a hope of life everlasting, including indeed the clearly distinguishable element of personal immortality, but indefinite as to the boundaries of the Kingdom of Light—that in its essential or central experience is conceived to be "an unceasing movement towards an end which, when it is reached, is seen to be only a beginning."—*C. A. S. D.*

BOOKS RECEIVED.

Adventures in Alaska. By S. Hall Young. F. H. Revell Co., New York. Illustrated. Cloth. 181 pages. $1.25 net.

Adventure of Life (The). By Robert W. Mackenna, M. A., M. D. Macmillan Co., New York. Cloth. 233 pages. $1.25.

Alcohol and the Human Race. By Richmond Pearson Hobson. F. H. Revell Co., New York. Cloth. 205 pages. $1.25 net.

Bent-Knee Time (The): A Bit for Every Day of the Year. By S. D. Gordon. American Sunday School Union, Philadelphia. Cloth. 186 pages. 75 cents net.

Business Man and His "Overflow" (The). By William E. Sweet. Association Press, New York. Cloth. 81 pages. 75 cents.

Christian Life in the Community. By A. J. W. Myers. Association Press, New York. Cloth. 129 pages. 60 cents.

College Gateway (The). By Charles Franklyn Thwing, D. D., LL. D., Litt. D. Pilgrim Press, Boston. Cloth. 277 pages. $1.50 net.

Democracy and the Church. By F. A. Agar. F. H. Revell Co., New York. Cloth. 91 pages. 75 cents net.

Dr. Elsie Inglis. By Lady Frances Balfour. Geo. H. Doran Co., New York. Illustrated. Cloth. 264 pages. $1.50 net.

Greater Task (The): Studies in Social Service. By William C. Schaeffer, Ph. D., D. D. F. H. Revell Co., New York. Cloth. 174 pages. $1.25 net.

Handbook of French and Belgian Protestantism. Prepared by Louise Seymour Houghton. Federal Council of the Churches of Christ in America, New York. Illustrated. 245 pages.

Hearth and Altar: A Book for Family Worship. By Oscar L. Joseph. Association Press, New York. Cloth. 211 pages. $1.25.

Heroes. By Hugh A. Moran. Association Press, New York. Cloth. 147 pages. 75 cents.

Keynote Studies in Keynote Books of the Bible. By C. Alphonso Smith, Ph. D., LL. D. L. H. D. F. H. Revell Co., New York. Cloth. 199 pages. $1.25 net.

Man of War (The): A Handbook of Orders for the Day from the Great High Captain. By a subordinate officer. Nunc Licet Press, Minneapolis, Minn. Board. 130 pages. 25 cents.

Mexico Under Carranza. By Thomas Edward Gibbon. Doubleday, Page & Co., New York. Cloth. 270 pages. $1.50.

New Citizenship (The). By Prof. A. T. Robertson, M. A., D. D., LL. D. F. H. Revell Co., New York. Cloth. 157 pages. $1 net.

New Opportunity of the Church (The). By Robert E. Speer. Macmillan Co., New York. Board. 111 pages. 60 cents.

Our Immortality. By D. P. Rhodes. Macmillan Co., New York. Cloth. 310 pages. $2.

Pearls of Great Price. By Thomas A. King. Nunc Licet Press, Minneapolis, Minn. Cloth. 386 pages. $1.

Prophecy and Authority: A Study in the History of the Doctrine and Interpretation of Scripture. By Kemper Fullerton, M. A. Macmillan Co., New York. Cloth. 214 pages. $1.50.

"Songs in the Night." By Malcolm James McLeod. F. H. Revell Co., New York. Cloth. 192 pages. $1.25 net.

Studies in Mark's Gospel. By Prof. A. T. Robertson, M. A., D. D., LL. D. Macmillan Co., New York. Cloth. 146 pages. $1.25.

Voice of the Nation (The) and Other Verse. By Frank M. Gregg. F. H. Revell Co., New York. Board. 96 pages. 75 cents net.

War Finance: As Viewed from the Roof of the World in Switzerland. By Clarence W. Barron. Houghton Mifflin Co., Boston. Cloth. 368 pages. $1.50 net.

Without the Walls. By Katrina Trask. Macmillan Co., New York. Cloth. 196 pages. $1.40.

YOUNG PEOPLE'S BIBLE CORRESPONDENCE COURSE.

Miss A. W. Pierson.

All correspondence relating to this Department should be sent to Miss A. W. Pierson, 10 Elston Road, Upper Montclair, N. J. Send in answers, if possible, before the end of each month. Give name, age and address.

BIBLE FOLK WHO DARED.

Scripture to be Read.

Num. xiv. 6-9; xxvii. 18-23; Deut. xxxi. 14-23; Josh. i. 1-18; iii. 9-17; v. 13-15; vi. 1-20; xxiv. 14-25.

Questions to be Answered.

1. What three things occurred at Gilgal in Joshua's time?
2. What was Joshua's first recorded victory?
3. When and where did Joshua first receive his charge from God?
4. What was the longest day of Joshua's life?
5. What people fooled Joshua and how?
6. How many other forty days are mentioned in the Bible? Name them.
7. How many kings did Joshua conquer?

Subject for Meditation.

If God should write the history of my life thus far, what would it be like? Is it not being written every day?

VI. The General Who Trusted God Absolutely.

During these last few years while this terrible war was being waged we have been deeply interested in the doings of generals and commanders, and upon their wisdom and valor, under God, has depended the outcome. Our study this month is about

A Young Man Who Started Right

and kept on so to the end of his life, trusting God absolutely and following His guidance and obeying His voice; he was therefore permitted to lead the Israelites from one victory to another until the end of his noble life.

When we first hear of Joshua he is chosen as one of twelve young men to go secretly and spy out a land which the Israelites hope soon to enter and possess. These twelve young men search the land for forty days, find it a rich, fertile, desirable country, and return to Moses with a huge bunch of grapes which it takes two men to carry. God had promised to give the land to Israel, and they found it to be a land greatly to be desired. When, however, the spies returned to make their report, most of them said there were giants in the country who would be too much for them, and they made the Israelites afraid to undertake it. Joshua and one other spy

Had Such Faith in God

however, that they declared that with His help they could certainly drive out the inhabitants and take possession of the land.

But the voice of the ten was stronger than the voice of two, and the Israelites refused to trust God and go forward. For this, the Lord sent a terrible punishment upon the ten cowardly spies and also upon all the people, but the two brave spies who trusted God were delivered.

From that time on Joshua was a marked man. Very soon he was trusted to choose his men and lead out an army against an invading foe, which he defeated. Then

Moses Made Joshua His Trusted Friend,

companion and helper, to be with him constantly. It was a wonderful training to be with such a commander-in-chief, and one who lived so close to God that he talked with Him as to an intimate friend and heard God's Voice speaking to him. For nearly forty years Joshua was constantly with Moses and was privileged to see and hear what was permitted to no one else but Moses. He learned to know and trust the Lord God absolutely. At the end of that time Joshua was named as Moses' successor, and upon him fell the responsibility of leading the Israelites into the Promised Land.

Upon the death of Moses

Joshua Becomes Commander of Israel's Host.

It is not an enviable post, for there are an unknown land and mighty nations before him to conquer, and an army of untrained soldiers, representing over a million people, to govern and lead to victory. It is comparatively easy to follow a great leader, but it is a different matter, when that leader falls, to snatch up the fallen standard and lead on alone. The weight of responsibility would certainly have crushed his brave spirit had not an all-powerful but invisible Commander stood by his side and spoken to him words of encouragement and promise. Who could fear when the God Who created the world and is all wise, all powerful and all loving, comes to His servant and speaks thus, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee"? So Joshua finds that, after all, he has still a Commander-in-Chief, and is not left alone. All he has to do is to keep his eyes upon Him, his ears open to every order, and his heart obedient and faithful, and all will go well.

His way is blocked by an impassable river, there are no boats or bridges and no way to cross. What can he do? He is not left long in doubt. His great Commander tells him exactly how he and his army and all the people are to get across, and all Joshua has to do is to obey. Absolute obedience proves God's faithfulness, and before long Joshua and his host are safely landed on the other side. Now another difficulty,

A Strong Walled City Confronts Him

with gates tightly shut. They have no cannon to batter down its walls, and no airplanes from which to drop bombs. What are they to do? As Joshua stands looking at the city and wondering how God wants him to take it, he is startled to see a splendid-looking soldier standing before him with a drawn sword. Perhaps his first inclination is to run, but if so he conquers it and boldly advancing challenges the stranger, asking if he be friend or foe. "As prince of the host of the Lord am I now come," replies the stranger, and Joshua, who had thought himself captain, falls humbly upon his face and worships the prince of God, then asks, "What saith my lord unto his servant?" "Put off thy shoe.... ; for the place.... is holy," commands the heavenly visitor. Joshua obeys, and then humbly and reverently he hears how God will have him take the city. Never before was a city taken in such a way. But Joshua follows out the orders given to him to the most minute detail, and a week later the city is in his hands. Only one woman and her family are saved alive, because she was kind to some spies sent by Joshua to the city to bring him word about the inhabitants and the condition of things there.

Joshua Took the City of Jericho

so easily that he went on to the next battle with great confidence. What was his humiliation and grief to see his host fleeing before their enemies! In his distress he threw himself upon his face before God and asked why He had permitted such a defeat when He had promised that they should be victorious. God answered him that there was sin in the camp, someone had disobeyed. He must find out who it was and what had been done. When the sinner had been found, and confessed his covetousness and theft and had been punished, then God turned the defeat into a glorious victory.

After this Joshua and his army marched on victoriously conquering one city after another, claiming and proving God's promise to give them the land. However,

One Tribe Got the Better of Joshua

by a clever trick. If he had not been overconfident and so failed to ask for wisdom from God he would not have been so easily fooled.

Once five kings and their armies came against him, but he had learned that one, with God, could "chase a thousand, and two put ten thousand to flight," so he went forth to victory without any fear. When Joshua was old and ready to leave this world

GOD WROTE HIS HISTORY

in a few words. This is what He said: "Joshua . . . . left nothing undone of all that the LORD commanded." Wouldn't it be great if that could be said of us when we leave this world? Before his death Joshua reviewed before the people all the way the Lord God had led them, and then he asked them to choose, once for all, whom they would serve and obey, and with one voice they replied, "The LORD our God will we serve, and his voice will we obey."

Those who have entered the Course are as follows:

Esther Bachmann, age 12, California.
Margaret Booth, age 16, Ontario.
Richard Brownlee, age 13, Iowa.
Leslie Copeland, age 13, Canada.
Mae Cornwell, age 15, Hawaii.
Margaret Duckers, age 16, New Jersey.
Helen Feasel, age 15, New York.
Elizabeth Gerber, Pennsylvania.
Emily Gerber, age 13, Pennsylvania.
Elsie Goldstone, age 16, Hawaii.
Mary Hedrick, age 13, Tennessee.
Ella Hostetter, age 13, Pennsylvania.
Henry Hostetter, age 16, Pennsylvania.
Lauretta Kaai, age 16, Hawaii.
Martha Kahanu, age 15, Hawaii.
Mary Kapu, age 15, Hawaii.
Julia Kauka, age 15, Hawaii.
Naomi Lantz, age 10, Ohio.
Chay Kin Lee, age 14, Hawaii.
Ruth Mayberry, age 14, Maine.
Alice Momona, age 15, Hawaii.
Arthur Pierson, age 14, New York.
Blanche Ralston, age 14, Hawaii.
Phoebe Richards, age 15, South Carolina.
Virginia Richards, age 15, South Carolina.
Willie Seay, age 11, Tennessee.
Delia Smith, age 13, New Jersey.
Anna Todd, age 13, Missouri.
Asayo Tokanaga, age 15, Hawaii.
Esther Vanderveer, age 12, New Jersey.
Katharyn Zimmerman, age 10, Pennsylvania.
Paul Zimmerman, age 14, Pennsylvania.
Wilbur Zimmerman, age 12, Pennsylvania.

THOUGHTS FOR THE QUIET HOUR.

JUNE, 1919.

Sunday, 1st. *There we saw the giants. Num. xiii. 33.*

That was enough. They gave an evil report of the land and counseled retreat. It is an evil inclination that seizes the soul. We see the giants, and are afraid of defeat, and are tempted to refuse them battle. . . . .

Every fine road has its giants. Every noble crusade has its gigantic tasks. Everything worth doing is expensive. Every holy conquest costs precious blood. The more strenuous we become the bigger and fiercer become our foes. . . . . When we put on our strength to turn out the usurping possessors of Emmanuel's land, we shall find a giant at every turning; but what of that? Giants are only incidents in the way of the knights of King Jesus. "Who shall dream of shrinking, by our Captain led?" "Let us go up at once, and possess . . . . [the land]."—*John Henry Jowett.*

Monday, 2nd. *We must through much tribulation enter into the kingdom of God. Acts xiv. 22.*

Those whom God calls to a kingdom, He calls to sufferings on the way to it.—*Archbishop Leighton.*

Tuesday, 3rd. *Be ye also ready: for in an hour that ye think not the Son of man cometh. Matt. xxiv. 44 (R.V.).*

Every morning when we rise we should say to ourselves, "Be ready for your Lord's return, for He may come to-day." Every night when we lie down to sleep we should ask ourselves the question, "Would I be ready for my Lord's return if He should come before I wake in the morning?"—*R. A. Torrey.*

Wednesday, 4th. *The God of all grace . . . after that ye have suffered a little while, shall himself perfect . . . . you. 1 Pet. v. 10 (R.V.).*

Only a little shriveled seed,
It might be flower, or grass, or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear, shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder, as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore, at last, the precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—*Henry van Dyke.*

Thursday, 5th. *And this is the confidence that we have in him. 1 John v. 14.*

In a factory where whistling bands and whirring wheels and darting shuttles and a thousand threads bewilder and confuse the stranger, the maiden who tends the frame sits by, singing her song untroubled, for she knows full well that every turn and shooting shuttle and all the thousand threads are working out the pattern. Hers it is to watch and mend the broken threads. Her name is *Confidence.—Mark Guy Pearse.*

Friday, 6th. *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith. Heb. xii. 1, 2.*

Every true spiritual experience is a hope, an anticipation and a prophecy. For I have no true spiritual experience, re-creating and sanctifying the spirit, except as I see Him with ever increasing clearness, my Lord, my Saviour; except as I behold Him, shining through all moral mists of earth, and, looking unto Him, am enabled to run with patience the race that is set before me.—*J. Stuart Holden.*

Saturday, 7th. *My meat is to do the will of him that sent me. John iv. 34.*

Seek your life's nourishment in your life's work.—*Phillips Brooks.*

Sunday, 8th. *Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. 2 Tim. iv. 10.*

This is all we know about Demas. His name is mentioned in two other letters of Saint Paul, ... but only his name. . . . . We might think it unfair to dismiss a man, as the Apostle does here, in one short sentence. But it is really not unfair. All that is worth knowing about any of us is: How did we look upon our life? What did we make of life? What did life make of us? What did we see in it? Did we rise? Did we sink? Did we drift down the river on the tide of our weaknesses and inclinations, yielding to ourselves and to the world; or did we do battle with the waves and lay hold on God and on eternal things, while the waters which would have gone over our souls rushed by? . . . . There is the way of Demas, and there is the other way. —*John A. Hutton.*

Monday, 9th. *Let him that thinketh he standeth take heed lest he fall. 1 Cor. x. 12.*

There is no genius that may not become an idiot. There is no son of the morning that may not quench his torch in the deepest degradation. God cares nothing for our crowns of glory, our high titles, or boasted pedigrees. He cares for character. His throne is built upon righteousness, and His criticism is conducted with reference to equity: what are we morally? what are our prayers? what are our desires? what our disposition? what is our spiritual tone?—*Joseph Parker.*

Tuesday, 10th. *Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matt. vi. 31, 33.*

It is not a matter of indifference how we dress; the thing to be considered is that the body is more than the dress. It is not a matter of indifference what we eat; the thing to be considered is that the life is more than the food. It is a question of proportion. "Seek . . . . *first* the kingdom of God, and his righteousness."—*Teunis S. Hamlin.*

Wednesday, 11th. *Give yourselves to . . . . prayer. 1 Cor. vii. 5.*

Pray! for earth has many a need.
Pray! for prayer is vital deed.
Pray! for God in heaven hears.
Pray! for prayer will move the spheres.
Pray! for praying leads to peace.
Pray! for praying gives release.
Pray! for prayer is never lost.
Pray! for prayer well pays its cost.
Pray! for prayer is always power.
Pray! for every prayer's a flower.
Pray! for prayer the Saviour finds.
Pray! for prayer creation binds.
Pray! for every prayer is gold.
Pray! for prayer is joy untold.
Pray! for praying frees from care.
Pray! for Jesus joins your prayer.

—*Amos R. Wells.*

Thursday, 12th. *Be blameless, as the steward of God. Titus i. 7.*

Money becomes a curse when it is hoarded for self-gratification or used for

selfish needs. It becomes a blessing when it is looked on as a trust from God to be administered as He would wish it. Not the tenth alone, or whatever portion is set aside to be used for God's work, but the whole of the income should be used for God's glory. How much of what God gives shall be given for the support of His work? How much of the remainder shall be used for personal wants? How much is to be used for members of one's family? How much is to be saved that God's name may be glorified by its use in later years? These questions should be in mind as God's trust funds are apportioned.—*John T. Faris.*

Friday, 13th. *The Spirit of truth . . . . will guide you into all truth. John xvi. 13.*

There is a great difference between intellectual perception and spiritual appropriation. . . . . When you merely intellectually perceive the truth of the Scriptures, you put it like a book on a shelf in the library of your mind. But when the Spirit teaches you the Bible, you make it a part of your own spiritual constitution. That bread is the strength of your day. You go out fed and equipped, your life unified. That is the difference between pigeonholing and assimilating. In one case it becomes a part of a library that is on the shelf, and in the other it becomes a part of the working capital of your daily life. The Holy Spirit guides us into the knowledge of the Word of God.—*John Douglas Adam.*

Saturday, 14th. *Order my steps in thy word: and let not any iniquity have dominion over me. Ps. cxix. 133.*

Live so that no one can go wrong by following your steps.—*Selected.*

Sunday, 15th. *Praying always . . . . for all saints. Eph. vi. 18.*

Fellowship is one of the most characteristic elements of true Christianity, and the true life can only be lived aright in proportion as we seek to realize and benefit by the fullest possible fellowship among Christians. A solitary and purely individualistic Christianity is at once an impossibility and a contradiction of the very essence of the Gospel. The influence and blessing of the Church on the individual, and the corresponding action of the individual as part of the Church, are two sides of a great truth. We can readily understand, therefore, the necessity, power, and blessing of prayer for the whole Church. Such prayer keeps the one who prays from narrowness, selfishness, and mere individualism, while the answer blesses the Church and enables it to realize more fully the purpose of God concerning it as a witness for Christ. Prayer "for all saints" should ever be prominent and persistent in our Christian prayer life.—*W. H. Griffith Thomas.*

Monday, 16th. *Jesus of Nazareth . . . . went about doing good. Acts x. 38.*
Leaving us an example. 1 Pet. ii. 21.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer to the life of Christ.—*Arthur Penrhyn Stanley.*

Tuesday, 17th. *Few and evil have the days of the years of my life been. Gen. xlvii. 9.*

Why should a living soul complain? Up, and cease thy moaning; enough of plaint, break forth into praise. The past is gone, let thy dead past bury it. But he is richer than the angels who has left him what you have left you: God, a living soul, and eternity.—*James Baldwin Brown.*

Wednesday, 18th. *No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. xii. 11.*

How hard for us and for Him the discipline of suffering, but how good the "afterward" and "the peaceable fruit of righteousness unto them which are exercised thereby"! But we must not forget the necessity of being "exercised thereby." Trouble does not benefit people by its own direct influence. It is only as God comes with it and we receive it in yieldedness, obedience and confidence, that it is made a blessing.— *A. B. Simpson.*

Thursday, 19th. *Wherefore glorify ye the* Lord *in the fires. Isa. xxiv. 15.*

Theoretically we know that He doeth "all things well," and that "all things work

together for good to them that love God"; but it is a triumph of faith which brings great glory to God when, in the time of nature's sorrow, the whole soul of the believer rejoicingly accepts the Lord's dealings.—*J. Hudson Taylor.*

Friday, 20th. *The salvation of the righteous is of the* LORD*: he is their strength in the time of trouble. Ps. xxxvii. 39.*

You are face to face with trouble;
No wonder you cannot sleep;
But wait, and think of the promise;
The Lord will safely keep,
And lead you out of the thicket,
And into the pasture-land;
You have only to walk straight onward,
Holding the dear Lord's hand.

—*Margaret E. Sangster.*

Saturday, 21st. *In nothing be anxious. Phil. iv. 6 (R.V.).*

What does your anxiety do? It does not empty to-morrow of its sorrow; but oh, it empties to-day of its strength.—*John Watson.*

Sunday, 22nd. *Without shedding of blood is no remission. Heb. ix. 22.*

You may have wondered why Cain's offering was not just as acceptable to God as Abel's. But one took God's way and the other took his own. Cain took that which God had *cursed,* and laid it on the altar. Perhaps he said to himself: "I shall certainly not bring a bleeding lamb. I don't like that doctrine at all. Here is the grain and the beautiful fruit which I have raised by my industry, and I'm sure it looks better than blood." And there are a great many Cainites in the Church to-day. They are trying to get into heaven their own way. They bring their own good deeds to God. They prefer what is agreeable to the eye, as Cain did his beautiful corn and fruit; they do not like the doctrine of the Blood of the Atonement. . . . . But be assured that any religion which makes light of the blood is of the devil.—*D. L. Moody.*

Monday, 23rd. *Train up a child in the way he should go: and when he is old, he will not depart from it. Prov. xxii. 6.*

The question of obedience to law is settled in childhood. The child who does not obey his father and mother will obey neither social, civil, nor Divine laws. When God said, "Children, obey your parents," He told the world where obedience originates. —*George R. Stuart.*

Tuesday, 24th. *Honour all men. 1 Pet. ii. 17.*

How many are obedient to this command? Is not our honor too often bestowed upon the incidental trappings, rather than upon the man? To see in every man the image of God is to render to him honor on that account. Such vision is only granted to love, and yet it should be the vision of every Christly soul, and is so, in proportion as Christ Himself is dominant in all the life—*G. Campbell Morgan.*

Wednesday, 25th. *The* LORD *is King for ever and ever. Ps. x. 16.*
The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Rev. xi. 15.

The one kingdom that has gone on steadily from strength to strength, which has had no experience of decay, is the kingdom of Christ. He is the mightiest Monarch of all. He reigns over an infinitely wider domain than other rulers, and His kingdom still grows. Though we talk so much about "reaction" and "arrest," it is probably true to say that Christ's kingdom has grown more rapidly during the past century than it has in any corresponding period since Pentecost.—*J. D. Jones.*

Thursday, 26th. *My help cometh from the* LORD*, which made heaven and earth. Ps. cxxi. 2.*

The clouds hang heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim,
To close my weary, aching eyes,
And follow Him.

Through many a thorny path He leads
My tired feet.
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My Guard, my Guide;
He leadeth me; and so I walk
Quite satisfied.

—*Selected.*

Friday, 27th. *The God of all comfort . . . . comforteth us in all our tribulation, that we may be able to comfort them which*

are in any trouble, by the comfort wherewith we ourselves are comforted of God. 2 Cor. i. 3, 4.

As the song bird is shut up in a dark place to learn a new song which it could not have learned in the light, so in our withdrawal into the shadow we are to be taught some new sweet song in the night which we may sing ever after in the ears of sad and weary ones. And no price is too great to pay for the privilege of learning to sing even a single note which will bless the world. No sorrow is too great to endure if it reveals to us some new beauty in Christ, or brings out in us some new feature of Christlikeness.—*J. R. Miller.*

Saturday, 28th. *A blessing, if ye obey the commandments of the* LORD *your God. Deut. xi. 27.*

By an obedient life, open wide the channel between your heart and God's reservoir of blessing.—*Samuel Martin.*

Sunday, 29th. *Philip went down to the city of Samaria, and preached Christ. . . . . And the people with one accord gave heed. . . . . And the . . . . Lord spake unto Philip, saying, Arise, and go . . . . unto the way that goeth down from Jerusalem unto Gaza, which is desert. Acts viii. 5, 6, 26.*

There was Philip down in Samaria. He had a great crowd of people to preach to, but there was something of more importance, from God's point of view, for Philip to do than to lead the multitude to Christ. There was one man God wanted to have saved, and He had to have one man go and save him. . . . .

There are hundreds and thousands of men that will resent being talked to by a crowd of men, or in a crowd, and God wants some one man, some Philip, here and there, to take the message, fired by the Holy Spirit, and hunt out this man, or that, give him God's message and bring him into God's kingdom. Will you be that Philip? You can be.—*Len G. Broughton.*

Monday, 30th. *Thou hast set my feet in a large room. Ps. xxxi. 8.*

No person is ever condemned to a small life. Many are assigned to small circumstances, but our lives may be as large as we want them to be. For the only limits of life are aspiration, sympathy, and interest.—*Selected.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B. A., D. D.

OBEDIENCE.

(June 8, Matt. vii. 16-29.)

June 2. Matt. vii. 16-29.
June 3. Deut. iv. 1-10.
June 4. Gen. xii. 1-9.
June 5. John xiv. 15-24.
June 6. Jas. i. 19-27.
June 7. 1 John iii. 16-24.
June 8. John xv. 1-14.

Though "[our Lord] were a Son, yet learned he obedience by the things which he suffered," and one of the prime conditions of a good and useful life is to learn to obey. It is probable that the searching and varied discipline of life is carefully contrived, with the one object of giving us opportunities of learning the invaluable lesson of obedience. The first test of which Scripture tells us was the Divine prohibition against the eating of the fruit of one of the trees of Eden; and the supreme test was that which faced our Lord, when He "became obedient unto death, even the death of the cross." It was by his failure to obey that the first Adam disclosed the inherent weakness of his nature; and by the victory in His obedience the Second Adam was raised to inherit the "name which is above every name." Because He obeyed to the uttermost, therefore to Him every knee shall bow, and every tongue bear witness to His overlordship.

Obedience is the way to command. Take, for instance, the illustrations furnished by science. Science is the study and knowledge of the conditions under which the primal forces of the universe operate. The laws of light, heat, and electricity have to be carefully studied, understood, and obeyed, if those great forces are to become

of use to human life. It is useless for man to expect water to turn his mill wheels, unless he obeys the condition that water seeks its own level. It is useless to expect electricity to drive machinery, unless we carefully contrive our machinery to comply with its exact processes. In all these directions we must obey the laws of a force, if we would command its coöperation. Obedience is the preliminary to copartnership and alliance, to command and use. What is true in the physical world is equally so in the spiritual. Hence in the charter of the holy life in the whole Bible, and in the example of our Lord, the greatest possible emphasis is placed on the necessity of obedience. Obedience is the moral code of Sinai, as explained and amplified in the Sermon on the Mount! Obedience to the will of God as it appears in the incidents of daily providence! Obedience, above all, to the law of love,—of love to God with the whole heart and soul and strength; of love to our enemies, of love to men like that of Christ, Who loved them better than He loved Himself!

The Gate into This Life Is Straight and the Way Is Narrow (ver. 13, 14). So narrow is the entrance that we have to enter it each for himself. It will not admit of two entering it side by side. And each who enters it must divest himself of every incumbrance. You can carry with you nothing of your own. The path, at the head of which this straight gate stands, is not easy. It climbs the bleak hillside, with beetling cliffs on the one hand, and on the other a deep ravine. But the end is glorious, for at the top of the long ascent the path breaks out on the uplands, where God Himself is Sun. They that tread that path saying "No" to self, are ever saying "Yes" to Christ. They leave the valleys where miasma broods, and climb to what the Apostle referred to when he said: "We .... are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

Obedience to His Own High Code Is the Infallible Test of the True Teacher (ver. 15-20). The wolf may don the fleece. Thorns may bear a berry which in early spring resembles a grape. Thistles, of a certain kind, will bear a blossom, not unlike that of the fig tree. A false prophet may talk in high phrases of great truths. But the ultimate test is not the spring blossom, but the fruit; not the fair speech, but the life. The supreme question is, Does a man live up to the code which he propounds for popular acceptance? It is not enough to teach others the conditions of fruit-bearing, the teacher must, himself, bear good fruit. In other words, he must give practical evidence that he is obeying in his own life the principles that he commends for the acceptance of others. It is easy to fight for strict orthodoxy in creed, but how is it as to orthodoxy of character and conduct?

Obedience Will Be the Ultimate Test at the Judgment Seat of Christ (ver. 21-23). Three classes pass before us, to be rejected at the judgment seat at last by Those Eyes which like a flame of fire pierce counterfeits. The prophets, the exorcists, and the wonder-workers:—each of them is turned away. Not only does the King fail to recognize them as they approach, but He professes that He never knew them, and that their works are iniquity. We may "speak with the tongues of men and of angels," may "give [our] goods to feed the poor," may face the ordeal of fire, but if we are not inspired by a Divine passion to obey it will count for nothing, and whatever may be our pleadings, they will not avail to alter our destiny, and open the shut door. The stern sentence of rejection, which accosts the professor who is not a possessor, cannot be revoked. "Not every one that *saith* .... but he that *doeth the will* of my Father which is in heaven." Even in this life and not after death, here and now, we may set ourselves to do the will of God, and immediately shall find ourselves citizens of the new Jerusalem, which comes down out of Heaven, radiant with glory.

Saving Faith Must Issue in Obedience (ver. 24-26). We must not be content with hearing the words of Christ, we must do them. In the Syrian valleys, the soil is baked and hard under the touch of summer drought and any spot will serve as the site of a house. But in the winter all this is altered. The country is exposed to sudden and heavy storms. The rain clouds drift up from the Mediterranean, and empty themselves in floods of rain. Sud-

denly the watercourses, which for months have been little else than heaps of stones, are filled with foaming floods and pour down the valleys, carrying all before them. It goes ill under such circumstances with the man who has pitched his slightly constructed home on the sand, taking no heed to dig down to the rock beneath, for the foundations are soon sapped by the rushing torrent, and the fabric falls with a crash, to be swept along on the raging and tearing stream. But the builder who has gone for foundations down to the living rock, and grappled it to the lowest courses of his structure, can look undismayed at the scene of desolation around. It comes not nigh unto him; only with his eyes does he behold and see the doom of the unwary.

Such is the contrast between him who hears and does not obey, and him who hears, ponders, and obeys. In the words of the Apostle: "Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. ii. 13). What searching words are these! We have all heard, but have we done? Are we hearers who forget, or doers that work? Do we continue to walk in the perfect law of liberty? To believe *about* Christ is not enough, we must believe *in* Him, and show the proof of our belief in our obedience to Him. The first question must ever be: "What wilt thou have me to do?" "Speak, LORD; for thy servant heareth." So we shall be as the "wise man, which built his house upon a rock."

At the same time, we must not put obedience before saving faith. We do not win forgiveness, salvation, or eternal life, by our obedience, but our obedience originates in, and springs from, these essential facts. We do not earn salvation but receive it. We do not win the favor of God by our obedience. It is His free gift to penitence and faith, but when we are possessed of it, we work out what He is working within. We do not work to be saved, but being saved, we work. We do not work up to the Cross, but down from it. We are first rescued from the hand of our terrible taskmaster, and then, in the fullness of love and gratitude, we enter on His service, Whose service is perfect freedom.

GOLDEN TEXT: *John xv. 14.*

PRAYER.

(June 15, Luke xviii. 1-5, 9-14.)

June 9. Matt. vi. 5-15.
June 10. Luke xviii. 1-14.
June 11. Luke xi. 1-13.
June 12. Jas. v. 13-20.
June 13. Gen. xviii. 23-33.
June 14. John xvii. 1-12.
June 15. John xvii. 13-26.

What is prayer? Prayer is the supreme act of our human life. It is the act by which the human spirit touches the Divine Spirit, so that there is for the moment absolute union, interfusion, and fellowship between God and man. Man lays bare his inner heart to God, and God flows in to fill it, as the ocean pours up to fill all bays and estuaries left bare by the retreating tide; and God also becomes man's Ally, coöperating with him, and answering his call for help, using the small point of his faith for the pivot on which to rest the mighty wheels of His providence. In prayer man's desires are pruned. At first he does not know what to pray for as he ought, but as he continues to pray his contact with God insensibly prunes away selfish, short-sighted, and evil ingredients. Thus the stream of his desire grows purer, clearer, more crystalline, and it is easier to discover God's inner thought as to the things he prays about.

GOD ANSWERS IN HIS OWN BEST WAY. There are several varieties in prayer: the prayer of *communion* and fellowship, as when God walked with Adam in the cool of the evening; the prayer of *petition,* when we ask God to bestow on us some rare or necessary gift; the prayer of *intercession* for others, which is absolutely freed from the taint of self-interest; the prayer of *service,* which reckons on God as its Partner and Ally for the specified task which is allotted to be done. Our Heavenly Father considers each of these forms of prayer. Not one of them falls to the ground or is pigeonholed. (1) Some of our prayers He cannot answer in the form that we desire, but in another and better way, which we should wish if we knew as much of what is really best as He does. (2) Some of them cannot be answered at the moment, because the hour has not come, and all the conditions have not been fulfilled; but we are in the meantime supplied with grace, patience is allowed to have its perfect work, and through suffering we

gain our souls. (3) Some of them are allowed to accumulate at the rate of compound interest, because we have not yet reached the stage of growth when we can properly enter upon their inheritance. We can never forget the dying words of Dr. Judson: "I have never been deeply interested in any object and prayed sincerely and earnestly for anything, but, at some time—no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came!" "If we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John v. 15).

We Must Pray in Faith. We "must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. xi. 6). We must believe that He is able to answer our prayers. People say that God cannot answer prayer, because of the reign of law. But in our small spheres we are constantly interrupting the action of one law by introducing another; for instance, when we overcome the downward pull of gravitation by the complex machinery of the aeroplane. As Dr. Fosdick puts it: We are continually projecting personal causation into the realm of natural causes, and may not our limited control of universal forces be a counterpart of God's unlimited control? We must believe also that every true prayer is being answered in the best way, so that it is absolutely false to say that we have prayed for years and that God has not answered us. We often get into a still higher region, we feel that our spirit is so at one with His Spirit, that we are asking for things which He is about to give, and is anxious to give. At such times we know that we have the petition asked. We reach forth our hands to receive what the Almighty is offering. (See Mark xi. 24; 1 John v. 14, 15.) But, obviously, we must be on intimate terms with God, as our Father, if we shall deal with Him in this fashion. The obedient, dutiful, heedful son who lives in face-to-face fellowship with his father can receive gifts from him which a stranger has no chance of getting, because he cannot be trusted with them.

There is a manifest ascending scale in our Lord's teaching about prayer. He begins with the teaching of Matt. vii., which is especially concerned with a child's asking for necessary supplies at the parent's hand. In John xiv., xv., xvi., and xvii., there is the intimacy of communion, of face-to-face friendship, of the intimate identification of the human spirit with the Divine, through the Holy Spirit as Medium. But between these two, there is what may be called the vehement stage of prayer. (See Matt. xi. 12.) It is to this stage that the two parables in Luke xviii. belong.

The Need of Persistence (ver. 1-8). It has been said by a competent authority that there are three ways of treating Asiatic officials—by bribe, by bullying, or by bothering them into attending to you and your concerns. The poor widow had no power to enforce her claims, except by the last of these. She made up her mind to worry, harass, plague, and torment this man until she extorted justice from his reluctant grasp. It was useless to theaten him with God's vengeance, for he did not fear God. It was equally useless to threaten him with human vengeance or appeal to his sense of pity, for he did not regard man. But he yielded to her persistent importunity. Then our Lord said, "If prolonged and persistent entreaty prevails with a hard and obstinate man, how much more will it prevail with One Who is above all human thought just, and righteous, and loving, and Who loves us with the tenderest pity!" The Judge in our case is our Father, Who is constantly giving us tokens of His tender interest and affection. (See Micah vii. 18.)

One of the great hindrances to successful prayer is insincerity. We often express a number of general wishes and desires to God, but none of them are dominant. As soon as uttered they are forgotten. We go our way, and whether the answer comes or not we are not specially concerned. How often we hurry through the words of some beautiful liturgy, and listen to the *fine* (!) prayer being expressed in faultless diction to the Deity, without the least expectation that it is going to make any difference whatever to ourselves or others! One sometimes thinks that it might be good to stop *saying* our prayers for a month, that we might begin to pray really, in spirit and in truth. We often evade the demand of God on our conscience, by giving Him an

ephemeral lip service that never becomes vehement or dominant, that never says with Jacob, "I will not let thee go, except thou bless me." It is quite possible that a man should spend a comparatively short time in his closet, and yet every hour of waking thought be filled with prayer. The persistent energy of a life, linked with dependence on the energy of God for a definite object, fulfills the highest conditions of prayer.

The Need of Humility (ver. 9-14). In the thought of the Pharisee, fasting, almsgiving, and prayer are a kind of tax which a man pays to the Governor of the universe, in order to remain on favorable terms with Him. But these acts are worthless, and even obnoxious to God's nature, unless they are the expression of love, and faith, and humble devotion to His will. If, therefore, a poor publican, knowing himself to be a worthless sinner, make use of these exercises, not to win God's favor but to express his heart's yearning, that man goes down to his house accepted, justified, and with the sense of opened fellowship with God.

This publican opened his deepest soul to God. He felt that his sins were inexcusable. He thought himself to be *the* sinner of all sinners, anticipating Paul's expression, "chief of sinners." He stood afar off, beat on his breast, and, hardly daring to address God, contented himself with an ejaculation. Mercy was his only claim. But that heart-broken hopelessness opened up the avenue between God's infinite grace and his soul.

Such is the prayer that prevails with God. Not when we are strong, but when most conscious of our weakness and helplessness; not when we are confident of ourselves, but know ourselves to be sinful and undone; not when we can overcome the Angel, but when we halt on our thigh—do we really prevail with God.

Golden Text: *Phil. iv. 6.*

LOVE.

(June 22, 1 Cor. xiii.)

June 16. 1 Cor. xiii.
June 17. Lev. xix. 9-18.
June 18. Deut. vi. 4-15.
June 19. Rom. xiii. 1-10.
June 20. 1 John iii. 11-18.
June 21. John xiii. 31-35.
June 22. 1 John ii. 1-11.

When the Apostle suddenly broke off—in the midst of his discussion of perplexing and difficult questions that were agitating the Corinthian Church—and dictated to his amanuensis this exquisite song of love, the wondering scribe must have turned for a moment to gaze on his face, and surely it was shining with heavenly beauty. This hour in the Apostle's experience must have been a veritable transfiguration mountain, where he bathed in the light and listened to the minstrelsy of Heaven. It seems as though he were portraying the character of his Lord. Jesus Christ Himself must have sat for His portraiture here. Substitute His Name for Love throughout the chapter, and the sentences will detail in living color the characteristic features of our Saviour's personality. "Christ suffereth long and is kind; . . . . beareth all things, believeth all things, hopeth all things, endureth all things."

But What Is Love? It is more than benevolence—we may feel kindly towards the unfortunate, but not love them. It is more than pity and compassion. It is different to complacency, which turns away from anything which is not reputable and good, and is kindled only by high ideals and exalted types of character. But we cannot be satisfied with negations. What is love, considered positively? It is easier to describe than to define; but love may be defined as the exchange of our center of gravity from self to another. Up to a certain moment our whole existence has centered around the "I"; but suddenly we find ourselves forgetful of self and only absorbed in the constant effort to promote the well-being and happiness of another.

"Love took up the harp of Life, and smote
on all the chords with might;
Smote the chord of Self, that, trembling,
pass'd in music out of sight."

How that love is created or aroused is a mystery. It may be ignited by pity, benevolence, or complacency; but essentially it is probably based on a profound affinity, either created or eternal in its essence.

We May Love with Different Properties of Our Moral Nature. "Jesus answered, ... Thou shalt love the Lord thy God with all thy *heart,* and with all thy *soul,* and with all thy *mind,* and with all thy *strength*" (Mark xii. 29, 30). If we begin with any one of these we shall arrive at the other three. Some, who are pos-

sessed of a very fervid and affectionate nature, begin with the heart and end with the consecration of strength. Others begin with the "strength" of service, or the "mind" of intellectual homage, or the "soul" of the will, and after an ever deepening experience cry with Paul, "The love of Christ constraineth me—not to live to myself but to Him Who loved me and gave Himself for me."

Love Is the Greatest of All Endowments. It is greater than the gifts of prophecy, of tongues, and of the interpretation of tongues, which had so agitated the early Church as to call for the previous chapter of apostolic direction. It is greater than knowledge, than intellectual brilliance and alertness, in which the Greek mind specially indulged, and which, as they thought, was competent to solve all mysteries. It is greater than the philanthropy which would bestow all its gifts on the poor. It is greater than heroism which is willing to endure martyrdom for the sake of truth.

The reason for the superiority of love over all these and similar endowments consists in its permanence as compared with their evanescence. What is the knowledge acquired by the child? At the best it is very partial and limited. The wisest among us, however great his attainments, resembles—to use Newton's phrase—a child picking up pebbles on the shores of a boundless ocean. The laborious effort of the artist to piece together a conception of the Himalaya Range is forgotten at the first glimpse he gets one fair morning, when, after a night of traveling, he first sees them arrayed in the opalescent glory of the dawn. So all human knowledge, gifts, and acquisitions will appear as the babblings of an infant over its toys, when we awake in the pure light of eternity. We see things in a mirror darkly, and it must be remembered that the ancient mirrors were of highly polished metal, and had none of the lucid clearness of our glass. There is a picture in St. Peter's so high up on the wall, that it can only be seen in a reflector. So the high things of the other world are not beheld directly or immediately, but through the mirror of the human mind, which, however polished it may be, can never present the sharp outlines of truth.

On the other hand, love as it is in us is the same in quality but not in extent with God's nature. Nothing that we have ever experienced in loving can ever be outgrown, or superseded. It is a permanent acquisition of the soul. It need not be unlearnt. It cannot be discredited or belied. What has been, is, and will be eternally. Prophecies will be done away, for they will be fulfilled. Language will cease, and we shall communicate by a touch or an inspiration. Knowledge will be out of date, as the spellings of the infant class. The most ignorant will in a flash know as much of the truth as the wisest. The perfect will have outshone the imperfect. Maturity will have forgotten the speculations and limitations of the world's childhood. But there will remain forever in undwindling splendor, faith, hope, and love, the indestructible properties of the soul, and of these love will always be the greatest.

Note the Positive Characteristics of Love. Love is patient and kind. It is neither envious nor jealous. It does not assert itself and is free of boastfulness and conceit. There is no unbecoming behavior, no self-aggrandizement, no passion in anger, no brooding over insult. Love always puts the best and kindest construction on another's behavior, refrains from hasty and harsh judgments, bears wrong instead of revenging it, endures a burden instead of thrusting it on another. Through long years it bears uncomplainingly. If this is so how few of us have learned even the simplest alphabet of love! But since this is so, what a clue we have to the treatment which we may expect from God's great love to us individually! You may wear out the love of mother, sister, wife, but you can never see the last star of God's love, or hear the waves beating on the shores of its ending.

If it be true that love will remain forever, is it not certain that those whom we have loved, but have lost awhile, still love us, as we love them? Shall we not know them by their love? Will not their love break through all strangeness, as Joseph's did? Though he was lord of Egypt, and wore its dress, and spoke its tongue, his love for father and brethren had persisted through the years, and could not be restrained. "Joseph made himself known

unto his brethren"; and our dear ones will contrive to make themselves known to us.

The Origin of Love Is in God. He is the Fountain of love. He sheds His love abroad in the heart by the Spirit which He gives us. By nature we are cold and dead, destitute of life and love, like vessels whose sails hang lifelessly against the mast, waiting for the breath of Heaven. Let us ask our Lord to baptize us with the fire which He came to bring, that we may be as the cloud which lies at sunset in the pathway of the setting sun and is soaked through and through with its crimson and gold.

We must, of course, coöperate with God's Spirit in this matter. It is well to speak and act to others in the manner in which we should, if we were expressly sent to them on God's behalf; then He will draw near, and in the moment of our obedience will infill us with His grace and love to the uttermost. We must dig the ditches; He will fill them with water, and as we draw out and give to the guests in life's great banqueting hall, He will turn the water into the wine of the sacrament. The Good Samaritan sets an immortal example of love, which makes wild gorges and desert places bloom with flowers of Paradise.

Golden Text: *1 Cor. xiii. 13.*

RESPONSE TO GOD'S LOVE.

(June 29, Phil. iii. 7-14.)

June 23. Gen. i. 26-31.
June 24. Ps. cxvi. 1-9.
June 25. Isa. lv. 1-3.
June 26. Phil. iii. 7-14.
June 27. Matt. vi. 5-15.
June 28. Gen. xii. 1-9.
June 29. 1 Cor. xiii. 1-13.

In one of His delightful parables, our Lord depicted a man's leaving his house in the morning, with a heavy bag of gold, and making his way along the shores of the ocean, lined with the trays of the pearl sellers. Passing from stall to stall, he took up handfuls of pearls, only to replace them, because they were poor in color and size. From each stall he turned away dissatisfied. Finally at one of the stalls he alighted on one of the most perfect pearls he had ever seen. Asking the price, he discovered that it would take all the pearls he had purchased and all the gold in his pouch; and, besides, he must part with all other property in his possession to obtain it. He parted with all to get it, and as he reviewed the purchase in after years he was increasingly sure that he had been abundantly repaid. This is precisely what Saul of Tarsus did, as he tells us in ver. 4-7. As a young man he was in search of the highest and best attainable, but failed to find it either in Tarsus or at the feet of Gamaliel. Finally when he came face to face with the love of Jesus Christ, he counted all else as refuse if only he could win Him.

The Apostle's Quest (ver. 9-11). (1) *To "know Christ."* He would not be put off by hearsay or a second-hand knowledge. Passing through all antechambers, he coveted to stand in the inner throne room of the King. Such is the prerogative of all holy souls. They are permitted, not only to know about Christ, but to know Him. Other religions present ornate rites, an elaborate priesthood, an intricate system of doctrine, but the Christian, led by the Divine Spirit, refuses to rest in any of these and, in comparison with face-to-face friendship with Christ, looks on them as hardly worth a thought. Christ does not live back in the centuries or beyond the clouds, He is near us, with us, compassing our path and lying down, a Brother born for adversity, an inner Friend.

(2) *"The power of his resurrection."* An electric battery just charged is not fuller of dynamic energy than Christ is of Resurrection power. Just as a healthy body has great power of resistance, so that it can resist the microbe of disease, and enjoy a buoyant energy, so the soul which is united to Christ becomes charged with the energy of His glorious life, and is more than a conqueror, though living amid the stench and corruption of the grave.

(3) *"The fellowship of his sufferings."* The redeemed soul even hails the opportunity of suffering for the Cross, because it brings him into closer fellowship with his Lord. It is not suffering, generally speaking, that he alludes to, but such as is referred to by the Apostle Peter, who knew it by experience. (See 1 Peter iv. 12-19.) In proportion as we know Christ's Resurrection power, we shall be called to drink of the cup of His sufferings. To stand

with Jesus under the open Heaven, and receive the Dove into our hearts involves the being driven into the wilderness to bear the full brunt of temptation and trial.

(4) *"Conformable unto his death."* We may well long for this, to be dead to the tempter's voice; to be deaf to all the voices that speak to us from the world, the flesh, and the devil; to be so engrossed with Christ that we shall neither seek man's smile nor fear his frown—that is the true goal of the soul that pants for God as the hart for the water brooks.

The Apostle's Lowly Self-Estimate (ver. 12-13). As Paul reviewed from his hired house in Rome the Churches he had founded, the Epistles he had written, the influence he had exerted in permeating others with his fiery energy, we might have supposed that he would be content. But it could not be so. As he drew nearer God's ideal, it towered loftier above him, and he confessed that he had not attained, but was still following after to apprehend that for which he had been apprehended. But is not this the vital condition of growth and advance? It is said of Tennyson that he took seventeen years to write "In Memoriam." He wrote the little song, "Come into the Garden, Maud," fifty times before giving it to the public. The wife of a distinguished painter said, "I never saw my husband satisfied with any of his productions!" It is recorded that a disciple and friend of Thorwaldsen on one occasion found the distinguished sculptor in tears; and on questioning the cause, he received the reply: "Look at that statue! I have realized my ideal, and therefore have reached my high-watermark." When a man is satisfied he ceases to grow! Be humble, but not depressed; lowly in your self-estimate, but not unto despair.

The Apostle's Pertinacity (ver. 13-14). (1) *By concentration of effort.* "This one thing I do." The men who do one thing in the world are sure of success. Most of us spread ourselves too thin, and over too wide an area to succeed. Remember the story of the great orator, Demosthenes, who cured a defect in his speech by speaking against the roar of the breakers with a pebble in his mouth, and became the world's foremost orator. Let us set ourselves to realize one purpose, to be like Christ, to know Him, to serve Him, to press towards the mark of Christ absorption, to which God calls us, and which will be ultimately crowned and consummated in His presence. *That* will be our prize.

(2) *By forgetfulness of the past.* We are all tempted to live in the past, to look at the faded laurels of past successes, to recount the great stories of battles which have left their scars and won our medals. But this habit is fatal. Never rest upon your past blessedness or attainment. You can do better. The angel with drawn sword prevents your return to the past, but angels beckon you forward to the City of God. The innocence of childhood is good, but the purity of manhood is better. Do not dwell on past sin. There are many things of which we are justly ashamed, whenever they come to our mind, but if God says that He will remember them no more, since they have been confessed and cleansed away by the Blood of Christ, and if, therefore, they are removed "as far as the east is from the west," and sunk in oblivion as a stone in mid-ocean, surely they should not impede our swift reply to the call of God to a holy life. When a boy comes to a philanthropist with a tarnished and blighted past, he is told to forget the past, to put on fresh clothes, and accustom himself to a new environment, because it is his only hope to climb on his dead self to higher things.

(3) *By stretching forward to the things that are before.* The metaphor is obviously drawn from the great games of the period for which Greece was famous. Both at Philippi in the north and at Corinth in the south, the Apostle had mingled with the vast crowds assembled to watch the wrestler, the runner, and the chariot race. And as he marked the straining eagerness of the competitors for the prize, the muscles like whipcord, the beads of sweat forming into rivers that poured from their bodies, he coveted for himself a similar passion and intensity.

Again we ask what the prize was that so fascinated the Apostle's fancy. There is a prize to be won, which is additional to the goal that has to be gained. What is it? Is it not blessedness? Is it not the deep consciousness of God's "Well done"? Is it not the glow of perfect health? Is it not

the foretaste of our inheritance? To love God is to be blessed! Ascend the Mount of Beatitudes and listen to the octave of blessedness to which Christ calls us, and you will know the prize of God's high calling.

GOLDEN TEXT: *Ps. lxxxvi. 12.*

THE CHURCH: ITS LIFE AND WORK.

(July 6, Acts ii. 37-47; 1 Thess. v. 11-15.)

June 30. Matt. xvi. 13-18.
July 1. Acts ii. 36-47.
July 2. Acts vi. 1-7.
July 3. 1 Cor. xii. 27-xiii. 1.
July 4. Acts xi. 19-26.
July 5. John xvii. 15-21.
July 6. Rev. xix. 6-16.

MEMBERSHIP IN THE CHURCH. The word *church* is the translation of the Greek word for *called-out.* It is the body which is composed of those who were once in the graves of worldliness and sin, but have heard and obeyed the call of Jesus to arise and come forth. Or we might say that the Church, considered in the widest sense, is the body formed by all those who are united to Christ by a living faith. In the Revised Version we find that the words *"to them"* are inserted in Acts ii. 47. The meaning is rather *to Him.* In other words, the converts were added in the first place to the Saviour as Head, and only in the second to the earliest members of the Church, enumerated in i. 15. The English word *church* is said to be the contraction of a Greek word signifying "the Lord's," and the Scotch *kirk* is more closely allied to its pronunciation. Every one in the Church should be able to fulfill Isaiah xliv. 5.

A distinction should be made, for correct thinking, between Eph. v. 23, 24, 25 and Rev. i. 11. The Church with the capital *C* includes the churches with the small *c.* The one is the Holy Catholic (*i.e.,* universal) Church, which includes all holy souls, whether recognized or not by our earthly congregations. They may be in Heaven, as the Church triumphant, or on earth, as the Church militant. Their names may never have been inscribed on our church rolls, their voices may never be heard in our holy invocations. They are like the seven thousand in Elijah's time who were unknown to the Prophet, but were dear to God. But they will be, and they are, included in the inventory of jewels made by Christ, for their names are written in "the Lamb's book of life." The churches, as Rev. ii., iii. prove, often contain those who are enemies of the Cross, and are a grief and a shame to Christ. They are well described in Jude 12. There was a traitor among the Twelve, and it is hardly to be wondered at that there are many professors who are not possessors, many apparent jewels that are only paste.

The conditions of church membership are set out in the paragraph before us. They have *repented, i.e.,* they have turned their backs on their sinful past and their faces towards the living Saviour. They have broken their connection with the crooked generation of worldliness, and have definitely cast in their lot with Him Who died on the Cross as the world's Redeemer, and is now exalted to be a Prince and a Saviour. They have *confessed their allegiance* by the act of baptism (ver. 38, 41). They have *received the gift of the Holy Spirit* to be their Teacher, Sanctifier, and Helper; and they *continue in all those holy ordinances and engagements,* which are included in ver. 42 and the following verses. If these things are true of you, join some church that seems the nearest in approach to these primal conditions.

THE GOOD ORDER OF THE CHURCH. Four particulars are enumerated in ver. 42. *They are diligent learners.* The apostles had much cause to teach, because though all knew of the earlier miracles, and Christ's recent Death, few knew of the discourses given us in John xiv.-xvi., and the injunctions referred to in Acts i. 3. The simple faith aroused by Peter's sermon, which led them to view the Man of Calvary as the Messiah and Saviour, needed further truth to establish and extend it, ere it was fitted to resist a world in arms. *They remained in close fellowship,* so that what one did was the deed of all. No rivalry or jealousy. As in a match the players are quick to encourage any on their own side, and appear careless of their own reputation so long as their side wins, so the early disciples merged themselves in a common partnership to win the world for their Master.

They maintained the breaking of bread, not only in their common gatherings, which were probably convened in one of the great courts of the Temple, but also in their own house. (Compare ver. 46.) The frequent

participation of the Holy Supper tends to a constant renewal of the soul. Besides these *they were always present at the prayers,* which probably refers to the stated prayers and services of the Temple itself, for several years were to elapse before the Church was extracted from the Jewish Commonwealth to commence its independent career. There was a bearing witness in the gradual emancipation of the Christian community from the strong swaddling bands of the Jewish system, as interpreted by the Jews of the day. Paul had to write the Epistle to the Galatians before the cleavage was completed.

The community of goods, inaugurated here and pursued further in iv. 32, was a temporary expedient, which served a useful purpose in those early days. It was an exhibition of their absorption in heavenly possessions, in comparison with which their earthly stores were of small value. It enabled the foreign Jews, who had been converted during their temporary sojourn in the city, to remain long afterwards, during a period of time for which the money they had brought would have been inadequate. It leveled all distinctions between rich and poor, bringing them all to an equality in the presence of Christ. But it was not insisted on by subsequent edicts. It was not accepted as a precedent. The Apostle Paul lays down another principle for the collection of funds by which the needs of the poor saints in Jerusalem were to be supplied. (See 1 Cor. xvi. 1, 2, 3.) He insists that everyone should work at his own trade (2 Thess. iii. 6-15). Only widows and the helpless were to depend on the freewill offerings of the Church (1 Tim. v. 1-16).

The Characteristic of the Church. They were marked by their joyfulness. They praised God and took their meals with gladness, and had the favor of all who beheld them. This exuberant joy carried them over all opposition. If they were put in prison they sang hymns to the amazement of the listening prisoners. If they were threatened by their rulers, they lifted up their voices with one accord, and chanted one of the Hebrew Psalms. They greeted the dawn with songs and the evening with praise. Joy was the garment of their souls that had forever dropped off the garment of heaviness. Why should they not rejoice? The Lord had done great things for them, whereof they were glad. He had broken the bars of the grave and robbed death of its sting. He had been proved to be the Messiah, the Son of God, the long-expected Deliverer. Death had lost its sting and the grave its victory. The Magnificat was added to the song book of the Church, and the *Te Deum* began its composition. Such gladness hardly characterizes us to-day. Perhaps the new convert gives signs of it, but for the most part we are too staid and somber in our religious life. The great themes of religion are viewed as commonplaces, like the morning light, or our daily food, that hardly kindle enthusiasm. But be sure of this that whenever a genuine revival breaks out in a church, it is characterized by singing. Every Wesley has his brother Charles. Every Moody has his Sankey, every Chapman, his Alexander.

Our Duty to the Church. We should certainly attach ourselves to a church organization. We should submit to the two great ordinances of baptism and the Lord's Supper, which Jesus instituted to commemorate His Death and Resurrection. We should contribute our quota towards the maintenance of the ministry, its mission work, and its poor. We should endeavor to fill some niche in its organization, however humble, so that paid service should be reduced to the lowest possible figure. We should be present at its services, not as a matter of duty, but because we can say with the Psalmist that one day in the courts of the Lord's house is better than a thousand spent in the courts of wickedness.

Individual believers hardly realize how much each may count as helping to create the atmosphere in which the spirit of devotion thrives, and in which the Divine Spirit can do His best work. When we bring to the assemblies of God's people a lethargic, vain, and sinsick soul we depress the whole spirit of devotion. There is a holy telepathy in Gospel services, which sheds a savor of godliness, like the fragrance of a spring morning. Let us strive to radiate such influences, because through the secret exercises of the closet, a holy fire has been kindled in our hearts. (See 1 Cor. xiv. 16.)

Golden Text: *Eph. v. 25.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Micah iv. 1 to 5.

In a recent convention of women, a petition was drawn up to send to President Wilson requesting, that the name of God, or Christ, be inserted in an appropriate place in the League of Nations. Christ's mission to the world, though fraught with turmoil and strife, was to leave a commission of peace (John xiv. 27) which should stand for Christian laws, fellowship and service. All efforts for a permanent peace are futile that do not take into account the principles of Christ's peace document and give Him the right of way in our peace tribunals. His commission was for the common people also; so let us who are in the rank and file, one and all, learn and practise His peace principles, thus closing up gaps for the entrance of war.

* * * * *

A few years ago in a speech Mr. Roosevelt divided the history of the world into three great eras. First, the Mediterranean era, which died with the discovery of America. Then the Atlantic era, dating from Columbus to modern times. "But," said he, "the Pacific era, which is just at dawn, is to be the greatest of them all." And who is Queen of the Dawn of the Pacific era? None other than Peace, bearing an olive branch. And what is her purpose? None other than to guide the statesmanship of the world into an internationalism of the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ... and . . . . thy neighbour as thyself."

* * * * *

It is said that General Pershing is adverse to any glorification of himself, or to any prominence being made of his achievements, or any stress being laid upon his part in the world war, for he believes that the prominence and glorification should be given to the great peacemakers instead of to warriors, to constructors rather than destructors. And is he not right?

Warriors can satisfy Justice, but Mercy, never, for, as has been said, "After the fighting, the righting; after conquerors, the constructors; after success, succor."

2 Corinthians viii. 1 to 15.

When, as a bobbin boy in a cotton factory, Andrew Carnegie received only $1.20 per week, he gave part of his income to benevolences. When John D. Rockefeller received but $50 for the month's work he gave a tenth of it to God. Every dollar of these two men was tithed. The latter of them declares he believes that God helped him to accumulate his riches and says the best kind of personal work is found expressed in rhyme:

"Says Parson Perkins, 'Personal work
Is only a farce and a curse,
Unless it's mixed with that purse-nal work
That unloosens the strings of the purse.'"

This rhyme reminds us of another:

"There was a man, they called him mad;
The more he gave, the more he had."

* * * * *

The following story aptly illustrates a method of paying our debts to God and man:

Two years ago Chapman D. Young, a farmer of Union, Iowa, dug Dr. E. S. Kauffman from beneath his overturned auto, saving him from suffocation in eighteen inches of mud and water. "I wish I could repay you, but I shall never be able to," said the grateful physician.

His opportunity to repay, however, came sooner than either expected, for Young was stricken with a trouble which required a dangerous and difficult operation. When Dr. Kauffman heard of it he hastened to Young's home, took him to a hospital and himself performed a successful operation, giving the young man the best there was in his trained hand, steady nerve and skilled brain. When asked what his bill would be, he said, "There will be no charge; I have merely paid my debt." Life for life, is the way the physician looked upon his debt.

SELFISHNESS.

I kept all my wealth—and I mourn for my loss,
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have bought,
But I kept all my wealth till it mouldered to naught.

PLEASURE.

I spent all my gold, I danced and I sang,
The palace I built with hilarity rang,
Plays, revels and frolics from even to dawn.
But I lie here with nothing—I spent it—it's gone!

AVARICE.

I loaned my good money at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, death plundered me bare,
And this grave that I sleep in belongs to my heir.

CHARITY.

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured I found what I gave.

—*Robert J. Burdette.*

Isaiah xl. 18 to 31.

The writer's youngest son, Rev. Joseph Moulton, and his wife have just gone to Ahmednagar, India, as missionaries of the American Board. The following extracts are from recent letters:

Feb. 6. "We arrived in Ahmednagar this morning at 7 o'clock. There was a crowd of missionaries and native workers to meet us at the train. They put flower wreaths around our necks, gave us bouquets, and had a native band there. It surely was a great reception. Then at 9.30 there was a special service at the church in the compound. Here again they put wreaths on us and showed how glad they were to see us. We had an eventful trip all the way. Everything seems so strange and different here! We are well, and happy that God has brought us out. Oh, what a crying need for the Gospel we see all about us! . . . ."

* * * * *

"The famine gets worse and worse. A poor little woman came to us yesterday who hadn't had a thing to eat for two days. She begged for just 4 *annas* (8 cents) and Mrs. Moulton gave them to her. The other day when Mr. Fairbank and I were out in the fields we met two old women, just skin and bones, hobbling about. The price of one ice cream cone or a soft drink is all they require for two or three days' food. Are there not some in America who can give up not only that but much more, to keep these poor people alive? Oh, if you could see the water they have to drink, if you could see the starving people and hungry beasts! It is impossible to describe them. We passed a house, or rather, mud hovel, the other afternoon, where on the doorsteps lay a woman dying of starvation. She held out her hands for a bit of food, but we had none to give. Poor, poor people. We now feel more than ever how much we are needed, for they know not how to live!

"Soon we must go to Mahableshwar to begin in the regular language school. Oh, it seems so hard for us to go at such a time when the need for us is so great. But we are helpless without the language, and we must bide our time. Tell the home folk to pray for India and for us.

"Last evening two men came in who had walked over twenty miles to say 'Salaam' to Mr. Fairbank. They brought a fish they had caught on their way as a token of friendliness. Nearly every day men come who have walked ten, fifteen, or even twenty-five miles to discuss something with Mr. Fairbank.

"And how these people give! There was an egg in the collection box Sunday, and one Sunday a man brought a hen after the services. It seems strange to you folks, but often it means a great deal of sacrifice. They want to give something. They bring goats also. One of the poor little boys in the Sunday school to-day cried as if his heart would break because he did not have even a little grain to put in the offering. He brightened all over when Mrs. Fairbank gave him an *anna* to put in.

"It is an interesting fact that a great many of the Indian families, practically all of the Christian families, have prayers every morning together."

Matthew xxii. 15 to 22.

"I want you to sell those for solid stuff. You know they are solid," said a furniture dealer to his clerk, pointing to some very thinly veneered goods. Without an instant's hesitation and believing his loyalty to principle would cost him his job, the clerk looked the merchant in the eye and said, "I *know* they are not solid, and I will not misrepresent them." A few weeks later he was promoted to the position of manager of the furniture department. The merchant said, "A fellow who will stick to principle like that is safe with all kinds of responsibility."

A religious magazine recently made this statement:

"When the loyalty of several candidates on a party ticket in Illinois was called in question by their opponents, a reply was made to it by publishing the names of the seven soldier sons of these candidates. It was further pointed out that five members of this same party had resigned their seats in Congress to fight in France, while not a single Congressman among their critical opponents had taken a chance by doing service."

Service is the test of loyalty in religion as well as in war. Consecrated self-sacrifice is the one great proof of our loyalty to the Kingdom of God as well as to the kingdoms of men.

* * * * *

A full-blooded Indian said to a missionary:

"In my life I have been to a number of towns. I understand the English language a little, and I notice that wherever you find a group of men and boys gathered you hear much profane language used, vile stories told by church members, bad talk about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and worship Him, all that belongs to Him and all He has made, in a cleaner way than does the white man."

How can the Spirit of God work where such disloyalty is manifest?

Romans xii. 17 to 21.

When Charles E. Hughes was beginning his heroic campaign to secure the passage of his anti-race-track gambling bills his so-called society friends warned him of the violent attacks he would certainly be subjected to were he to adopt such a course:

"The opposition will stop at nothing; they will defame your character, they will ruin you politically." "Gentlemen," said the governor, "there is only one man in this world who can harm Charles E. Hughes, and that man is Charles E. Hughes."

* * * * *

An old railroad man, so the story goes, of little education, but of rugged character and fervent spirit, was wont to enter in the margin of his Bible many rich and striking notes. In some of these notes the word Satan occurred, and it was invariably spelled S-a-t-i-n. A friend seeing this called his attention to it. "Why, how do you spell it?" asked the owner of the Bible. "S-a-t-a-n," was the reply. "Well, what does my word spell?" "It spells satin." "Well," replied the old man, "let it stand. That's the way he is dressed when he comes to me." Satan is not the only enemy that comes to us dressed in satin.

* * * * *

Down from the moonlit heaven came an angel of love and whispered to a soul:

"To have the courage to take no notice of an injury is to be even with our enemy; to forgive an injury is to be above our enemy."

"He that overcomes evil with good gains three victories at once; he overcomes Satan, his enemy, and himself."

"Every time your enemy fires a curse, you must fire a blessing."

"Few men are as bad as their enemies imagine."

"Take thy lesson, soul, from the fabled touchstone of Midas, which turned into rare gems every base stone and let the Cross of Christ become the touchstone of thy base passions, turning hate to love."

"Have you a spite against someone? Touch it with the Cross. Have you a grudge against a neighbor? Lay the Cross upon it. Do you feel a coolness toward anyone? Apply the Cross; it will turn the hate to love."

* * * * *

A poor, old, and apparently helpless, negro drunkard who had tried again and again to get free from the demon of liquor, became converted and the change was so apparent that someone said to him, "So you have got the mastery of the devil at last, have you?" "No," said the negro. "I have got the Master of the devil." When a right relationship is established between us and our Saviour, what or where is the enemy that can harm us?

"'Tis so great, and yet so awful,
So bewildering, yet so brave,
To be king in every conflict
Where before I crouched a slave.
It's so glorious to be conscious
Of a glorious power within,
Stronger than the rallying forces
Of a charged and marshaled sin."

Mr. D. L. Moody once told the story of two business men, merchants, with stores side by side, who because of the rivalry between them became bitter enemies. Finally one of them was converted and going to his pastor said, "I still dislike that man (naming his neighbor merchant) and I do not know how to overcome it." The pastor said, "If a man comes into your store to buy goods, and you cannot supply him, just send him over to your neighbor." The merchant replied, "I don't want to do that." "Well," said the pastor, "that is the best way to kill out this bitter feeling." After a long struggle the merchant took the pastor's advice, and the next time a customer came into his store for goods which he did not have he told him to go across the street to his neighbor. By and by the other began to send his customers over to this man's store, and the once bitter enemies became fast friends.

BIBLE NOTES FOR DAILY DEVOTIONS.

JUNE, 1919.

Sunday, 1st. John xv.

Ver. 5. We can do a great many things apart from Christ and that vital union with Him of which this chapter treats; indeed, we could do some things, perhaps, better and more easily apart from this condition than if we fulfilled it. But if we are to keep strictly to the word of the Lord, we are compelled to say of all the things that we could do thus, "they are nothing." For example, I suppose it is possible for us to achieve what is generally recognized as success in life apart from Christ. A man might even make a large fortune, and, in certain circumstances, it would be easier to make a fortune severed from Christ than united to Him. In the same way, men might make a great reputation apart from Christ; all the honor which the world has to give it might bring and lay at their feet. And yet we must say, if we are to stick to the text, that under those circumstances fortune and honor and reputation are nothing and the man who holds them holds nothing. A man might also acquire a vast amount of knowledge apart from Christ. But having in view God's conception of human life and the Divine purpose respecting it, we are led irresistibly to the conclusion that that which he has acquired through years of study, all his store of learning, is nothing. Life has failed of its purpose, it has been lived in vain. That is to say, the purpose of our being here is that we shall be fitted for living with God forever; and none of the things that I have mentioned can give any of us that fitness. They all fade into nothingness compared with holiness. That is the supreme end of life, and "without holiness . . . . no man shall see the Lord."

Coming a little nearer to the heart of things, we shall recognize the truth of these words. Take two of the things on which, perhaps, our hearts are set. (1) First, *the conquest of sin and selfishness.* The secret of failure in many cases, where people sincerely strive against selfish and sinful habits, is that they strive by themselves, and as a matter of self-interest.

When men can think of Jesus Christ as being a perfectly real Person, looking with holy mercy on sinful men, stretching out His hands to help them, taking some of those who were reputed to be the worst to His heart; when they can think of Him as the Friend of sinners, and strive against selfishness for His sake and in the assurance of His knowledge and sympathy, the striving becomes a different thing, more thorough, more hearty, and far more effectual.

(2) Take a second Christian ambition: *to do good.* We are here to do good. To exercise a holy influence over those around us, to lead some of them into the new life. It is difficult to see how any one can possess spiritual life in the smallest degree without cherishing this ambition. There is hardly so great a joy on earth, even if there is anything half so precious, as the consciousness that you have helped men to a better life; just as there is no greater remorse, when the conscience is awakened, than the conviction that you have led others astray. But that great happiness, the happiness of leading people from the darkness into the light, from carelessness and unbelief into a living and earnest faith, is impossible apart from Christ. It is not the clever people, nor people in high station, as such, that exert the greatest influence for good over their fellows, it is the good

people, and the good people are those who live in fellowship with Christ.

To sum up: there are things which we think we can do apart from Christ. According to His teaching, they amount to nothing. There are other things which we know cannot be done apart from Him. There is nothing that ought to be done, that is worth doing, that cannot by fellowship with Him be accomplished.—*Charles Brown.*

Monday, 2nd. John xvi. 1-11.

Ver. 7. The first thing to strike one is the way Jesus took to break the news. It was characteristic. His sayings and doings always came about in the most natural way. Even His profoundest statements of doctrine were invariably *apropos* of some often trivial circumstance happening in the day's round. So now He did not suddenly deliver Himself of the doctrine of the Ascension. It leaked out, as it were, in the ordinary course of things.

Notice His reasons for going away. Why did Jesus go away? (1) The first reason is one of His own stating: "I go to prepare a place for you." And the very naming of this is a proof of Christ's considerateness. The burning question with every man who thought about His life in those days was, Whither is this life leading? The present, alas! was dim and inscrutable enough, but the future was a fearful and unsolved mystery. So Christ put that right before He went away. But that does not exhaust the matter. Consider the alternative. If Christ had not gone away, what then? We should not either. (2) Another reason why He went away was to be very near. It seems a paradox, but He went away really in order to be near. The visible Incarnation must of necessity be brief. Only a small circle could enjoy His actual presence, but a kingdom like Christianity needed a risen Lord. (3) Another reason why He went away—although this is also a paradox—was that we might see Him better. When a friend is with us we do not really see him so well as when he is away. We only see points, details. Christ is the most gigantic Figure of history. To take in His full proportions one must be both near and far away. The same is true of all greatness. (4) He went away that we might walk by faith. The strongest temptation to every man is to guide himself by what he can see, and feel, and handle. (5) But the great reason has yet to be mentioned. He went away that the Comforter might come. And yet Christ did not go away that the Spirit might take His place. Christ is with us Himself, He is with us and yet He is not with us, that is, He is with us by His Spirit. The Spirit does not reveal the Spirit. He speaks not of Himself, He reveals Christ.

Finally, if all this was expedient for us, this strange relation of Jesus to His people ought to have a startling influence upon our life. These three great practical effects at least are obvious. (1) Christ ought to be as near to us as if He were still here. (2) Then consider what an incentive to honest faithfulness this is. Christ was sure of us; He felt the world was safe in our hands. He was away, but we would be Christs to it; the Light of the world was gone, but He would light a thousand lights, and have each of us as one to illuminate one corner of its gloom. (3) Lastly, He has only gone for a little while. So we wait till He come again,—we wait till it is expedient for Him to come back.—*Henry Drummond.*

Tuesday, 3rd. John xvi. 12-16.

Ver. 12. Consider what led up to this saying of our Lord. Significantly enough, the verse comes between the two sections of the chapter which deal with the Holy Spirit. And that had partly puzzled them. What did they want—if I may put their feelings in this way—what did they want with the Comforter?

Who could ever be to them what their Master had been? Why should He go away, when they had learned to love Him, and had left all for His sake, and had learned to lean upon Him? He had been their Sun and Shield, and what should they do when He was gone? How can you or I in our stricken hours understand the necessity of any good being taken away from us?

We can see to-day, of course, that the Christ in spiritual presence with His disciples was far more precious than the Christ in bodily presence, but they could not see it then, and probably we should not have seen it if we had been in their place.

Note the principle contained in these words of our Lord. And first of all there is the sympathetic gauging of the mental and spiritual condition of His pupils. Every true teacher will have that characteristic, and the Divine Teacher has it pre-eminently. We can limit and frustrate the purposes of Christ by our attitude and our condition. The progress of a learner, or one who professes to be a learner, in school or business, depends not only on the teacher, it depends much more on himself. And this is entirely true in the spiritual realm. No teacher, not even the Divine Teacher Himself, can give you more than you are able or willing to receive.

Observe our Lord's patience with those incapable of receiving His teaching. He can never tell them face to face now the things that He intended to say. He is going away with them unsaid. But He is not going to shut the door of opportunity. In days to come there may be the desire which does not now exist. Then though He is

absent, the Spirit will be at hand to bring to memory the things of Christ—to take of the things of Christ which they are now unable to receive and *show* them to them. So our Master is exceedingly gracious and patient. He stands at the door and knocks. "Has waited long, is waiting still," as our hymn says. He is tarrying for His slow and reluctant disciples, and in infinite grace waiting for their mood of willingness, that He may return and impart His blessing.—*Charles Brown.*

Wednesday, 4th. John xvi. 17-33.

Ver. 19. We should pause here and there in the great teaching of Christ and ask, What does this really mean? We should apply this inquiry to many of the scenes in Christ's life and to not a few of His words. He spake in riddles, He talked in parables, He dreamed in metaphors. Unless we are of the same mental breed we cannot follow Him, we do not belong to His kith, He does not speak our mother tongue. Hence it is that some are wise and some are foolish in the things of the kingdom of heaven; that which is poetry to one man is prose to another, and that which is prose in some instances may be burning, throbbing poetry in others. All things are not the same things to two people; each takes his own view, each has his own God. Perhaps we have lost a great deal of the true theology by supposing that there is only one God, in the sense that all men must take the same view of Him or be lost. There is only one God—that is the glory of the Christian religion—but in how many phases does He reveal Himself, to how many ministries in the heart does He appeal, at what various points does He knock if haply the door may be opened and entrance effected!

There is discipline in bewilderment. Many people find heterodoxy in it. Many persons think that religion consists of clear views. What is a view? and what are clear views? and what are the chances of clear views in gray days and cloudy times, and times of unrest to the soul, and sadness because of sin, and hopelessness because the last door we battered at did not open? We measure ourselves by false standards, and we especially measure others by standards of our own creation. We may be singing the same great truth in a thousand different tunes. It is not the tune but the truth, not the rhyme but the hymn that we should be careful and anxious about.

It is marvelous at how many places we may stop and say, "We know not what He means, what He saith." We have been with Him, the disciples might have said, now a year, two years, and three years, and He has given us hints that He is going away, and yet in all these days He has never asked a man amongst us to pray for Him. Two or three of us have gone up mountain paths step for step with the Son of God; we have seen the wrinkles of sorrow deepen His cheeks, we have seen His eyes melt in tears, but He has never called Peter or James or John, and said unto one of them, "Ask all the others to join you in praying for Me"—never. Who is this Son of man? Who is this Majesty Who asks no prayer on His own account, yet Who prays for His enemies, and dries the tears of others' sorrows?—*Joseph Parker.*

Thursday, 5th. John xvii. 1-10.

Ver. 1. "Glorify thy Son." But, you will say, how wonderful a prayer is this! If it had been, *Deliver* Thy Son—Deliver My soul from the sword—Save Me from the lion's mouth—that would have been what we should have expected. But for our dear Lord, going down into the depth of shame, about to be scourged and mocked and to hang naked on the Cross between heaven and earth, to pray "*Glorify* thy Son"! Yes, and St. John tells us the same thing in another place. He reminds us how Isaiah said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he *was* despised, and we esteemed him not"—and it then goes on, "These things said Esaias, when he saw his glory." We should have said, when he saw His shame. But just as we think an earthly general more glorious when he is in the heat of the battle, covered with blood and sweat and dust, than when he is clothed in purple and fine linen, and in the midst of his triumph, so our Lord in one sense was more glorious when He was lifted on the Cross than even—I say it with all reverence—when He rose from the dead.

"Glorify thy Son." This prayer, no doubt, also looked on to Easter. The Lord, like Abraham, lifted up His eyes, and saw the place of His glory afar off; He, on that Thursday evening, saw the day of suffering, Friday, and the day of rest, Saturday, and the day of glory, Sunday. "Glorify thy Son," when He shall hang on the Cross; when even then His enemies shall confess Him a King, by putting on Him a purple robe, and bowing the knee before Him, and by setting a writing over the Cross—"JESUS OF NAZARETH THE KING OF THE JEWS"; and when the thief shall acknowledge Him to be God—"Lord, remember me when thou comest into thy kingdom." "Glorify thy Son," when He shall rest in the grave, according to that saying, "His rest shall be glorious"; when He shall descend into hell; when He shall tell glad tidings to the spirits in prison. "Glorify thy Son," when He shall burst the bars of death, because it is not possible that He should be holden of them; when He shall be the death of death, and the

destruction of hell; when He shall arise again and "become the firstfruits of them that slept." "Glorify thy Son," when He shall ascend back to Thee, and having spoiled principalities and powers shall make a show of them openly, triumphing over them; when He shall open the way for millions to go up to that place, whence He came alone.—*J. M. Neale.*

Friday, 6th. John xvii. 11-26.

Ver. 19. The deeds and words of Christ are universal, and every order or profession of men can find itself in them. The men and women of learning, the order whose task it is to know and make known, do find themselves in the words, "For their sakes I sanctify myself." Our task is self-culture in things of the mind; but it is self-culture not for the sake of self, but for their sake, those others whom our knowledge shall enable to know, our own immediate scholars it may be, or our own country and race. Here is the basis of our life as the people of learning, those who know, a university; our reason for being is the intellectual good of others, those who will have light upon the ways of life through us. For their sakes we are to sanctify, that is, to consecrate, hallow, offer up to the Divine, ourselves.

The Incarnate Son of God, as Priest Who would offer sacrifice, makes in these words the offering of His life to the Father. In this act, as in all, the disciple must be as his Master, and by imitation of the Christ allow the Christ to be incarnate in him. We disciples, who are the men and women of knowledge, are to let the Christ be incarnate in our profession and way of life even thus: we are to offer up for their sake, those others, our student labor, our teacher skill.

We must be victor, if God grant it, in the encounter in which knowledge is won, and our scholars must watch us and see our way. We must alike in the act of learning and teaching be men of self-sacrifice, of self-dedication; giving ourselves to the truth in God, that by the touch of our self-giving, these, our youngers, may have power to sacrifice themselves and know what we have known.

It is the vision of the Learned Life lived as a Christ life, of the Incarnation enacted in the profession of those who know. It is a true and sober certainty that in the profession of the Tradition of Knowledge we may each work out a little part of the work of Christ: our profession may be a mode of that activity by which man fills up what is behind, not, it may be, of the afflictions, but of the travail of Christ Jesus. It, too, is a redemption of the world through sacrifice: the world is by us to be won back from that evil of which the names are ignorance, error, blindness, incompetence, by the self-giving of those who hold the good thing committed to us, the light of science, art, experience, of sacred and of secular knowledge. But the redemption will only be through sacrifice. For their sakes we must sanctify ourselves.—*J. Huntley Skrine.*

Saturday, 7th. John xviii.

Ver. 36. What seemingly strange contrasts in mental attitude may be noticed in Jesus Christ! In His daring declaration of His official position we catch a very different note from that struck when He is acknowledging the loneliness of difficulty of His everyday life. Is it the same Person Who says at one time, "The Son of man hath not where to lay his head," and at another makes the great declaration, "To day shalt thou be with me in paradise," in response to the cry of "Lord, remember me when thou comest into thy kingdom"? The boldness of Jesus Christ in His official capacity is remarkable. He is laboring to win the world, yet He adopts means calculated to repel the worldling. What attraction could there be to any self-seeking listener in the words, "My kingdom is not of this world"? The immediate results must surely be to make all to whom the things of earth are precious turn away from One Who, in effect, says that there is no temporal glory to be gained by enlisting under His banner. "If any man will come after me, let him deny himself, and take up his cross, and follow me." The only thing that seems to be assured to the subject of the kingdom of Christ is that if he is loyal he shall suffer at the world's hands. Jesus Christ showed, indeed, in the whole of His scheme for this world's betterment what one writer calls a "prodigious originality."

How unlike are His methods to those used by ordinary people who desire influence, and, indeed, to those recommended by some of the shrewd ones of the earth! Jesus Christ makes no attempt to win popular favor. Time and again He has opportunities which He seems almost of set determination to reject. He receives worldly advice from those who have thrown in their lot with Him; He repels it with indignation, going so far in one case as to tell St. Peter that He regards his counsel as proceeding from Satan himself. Again, He will not ask for national patronage or protection for His teaching, or for its exponents. His attitude in the judgment hall is that which He imposes upon His followers. Instead of allowing an appeal to the then mistress of the world, the Roman Empire, He ostracizes His disciples. The days are to come when "Whosoever killeth" a Christian "will think that he doeth God service." None of those ties which bind men together are to be used for the ad-

vancement of Christianity. Nay, the faith of our Lord is to be the innocent cause of disunion between members of the same household; the crucified Saviour has a sword in His hand. Nor shall the Faith be propagated by the great ones of the earth. The army of Christ is captained by a few fisherfolk, and the weak are chosen to confound the strong. Still, there is absolute confidence as to victory. No deep-laid plans, no long debates, no council of war distinguish the ushering in of the new Kingdom. The demand of Jesus Christ for recognition as the Example and the King of humanity is decisive and unqualified.—*H. Russell Wakefield.*

Sunday, 8th. John xix. 1-22.

What are these three languages used in the inscription that hung above the head of the dying Jesus? Each had its own note, its own significance and character, summing up in itself the character of a nation. The Hebrew was the language of religion; the Greek was the language of culture; the Latin was the language of power.

"And Pilate wrote a title, and put it on the cross. . . . . And it was written in Hebrew,"—and Hebrew is the language of religion. The Hebrew did not argue the existence of God; he presupposed it. He is the crowning achievement of a race whose special mission it was to reveal God, and that writing on the Cross is indelible, and amid all the changes of the ages has only grown clearer and more indubitable in significance—"Jesus, the King of the Jews." For us, on whom the ends of the world have come, the lesson is, then, unmistakable. In the language sacred to religion Jesus is proclaimed the King of all religion. In no other religion, in no other scheme of morality or social service, can we find security; we are driven to the refuge of Christ.

"And Pilate wrote a title, and put it on the cross. . . . . And it was written in . . . . Greek,"—the language of culture—"Jesus the King." How may we best sum up the essence and spirit of Greek teaching and philosophy? Broadly generalizing, we may say that the Greek had taught the world two things, the first of which was the deification of the present. The Greek had also done another thing for the world: he had boldly created his gods out of the materials of human nature. For us, again the lesson is clear. The spirit of the Greek has not left, and will never leave, the world. Wherever there is youth, there is the love of life, and joy in the beauty of the earth, and the deification of the present. No man can ever reach the full stature of his intellectual life who is ignorant of Christ.

"And Pilate wrote a title, and put it on the cross. . . . . And it was written in . . . . Latin,"—the language of power—"Jesus the King." Three great ideals governed the Roman civilization, and they also, but in a nobler form, were the ideals of Jesus. (1) Rome sought to fashion unity in religion, and so did Jesus, when He reduced religion to its simplest elements. (2) Rome aimed at universality in empire, and so did Jesus—only He sought to gain it by spiritual and not carnal weapons. (3) Rome taught worship of the State as the basis of all religion, and fidelity to the State as the highest expression of religion; Jesus also taught that loyalty to the invisible "kingdom of God, and his righteousness" was the only real form of religion. The title of king is written on the Cross: do we discern therein mockery or truth? Can it be truly said that Christ has proved Himself a King? I think it can, and eighteen centuries are its witness.—*W. J. Dawson.*

Monday, 9th. John xix. 23-27.

Ver. 25. Mary standing by the Cross, patient and resigned, in the unspeakable anguish of her motherhood, is doing the typical deed of her life. No other could so fully have told the story or interpreted the mind of Jesus, yet no syllable, either of appeal or of protest or of sorrow, comes from her. And as we think upon her character it seems to express itself in three dominating traits.

Of these three outstanding features the first is her *inwardness.* It is difficult to express in a single word that quality which penetrates her whole thought and action, but there is no better word for it than inwardness. Her spotless purity to the utmost depths of thought and motive; her lowly, simple ways; her few, soft, appealing words; her gracious considerateness; her marvelous silences; her tenderness of feeling—"a thought ungentle couldna be the thought" of Mary of Nazareth—all indicate the inwardness of her character. When we think of the vanity which might have been bred in her by such a Son, the presumption which might have marked her words and deeds, when we realize how impossible to her is any flaunting forwardness, we understand that deep inwardness which kept silent when other women wailed around her, which had no cry even to the Cross, which could nourish the sure persuasion that He Who reads the hearts of all would discern her sorrow and supply her need.

The second notable trait of Mary's character is her *submissiveness.* Art, with its keen eye for a pathetic and typical situation, has often drawn Mary at the foot of the Cross, and always in the attitude of perfect submission, not even lifting her eyes. Her sorrow can be matched by that of no other, yet she stands uncomplaining, fulfilling her last obedience, steadfast in her

faith. That act of submission was but the summing up of her life, the closing and final expression of that grace which bore the rebuke at the marriage feast without rejoinder, accepted His perplexing words, "Wist ye not that I must be about my Father's business?" without further chiding, and first of all, when the secret of the Lord was with her, and He showed her His convenant, bowed low before the will of God with her meek answer, "Behold the handmaid of the Lord; be it unto me according to thy word."

The third notable trait in Mary's character is her *self-sacrifice.* The sacrifice of the Cross is the sacrifice of Jesus. But it was the sacrifice of the Father likewise Who "spared not his own Son, but delivered him up for us all." And it was also the sacrifice of Mary, who stood in meek acquiescence to see her Son die. . . . . "A sword shall pierce through thy own soul also," Simeon had prophesied. Now, standing by the Cross she felt its sharp thrust, and she bowed her head as she made the mother's last sacrifice. "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD," was the psalm that she chanted in spirit.—*W. M. Clow.*

Tuesday, 10th. John xix. 28-29.

Ver. 28. "I thirst." It is the shortest of the seven words from the Cross, and the only one that refers at all to our Saviour's bodily sufferings. There is a pathos about it, a touch of human weakness so appealing to us, especially if we have failed to follow the spiritual pathos of the preceding word, "My God, my God, why hast thou forsaken me?" But for that "I thirst," we might have thought of our Lord as hardly human. But Jesus felt it all. For Him there was no Divine assuaging of bodily pain. His lips were parched with fever, the thirst of the dying was upon Him, thirst, a keen expression of utter bodily exhaustion, and He is not ashamed to give it voice, for in His utmost need He craves for human sympathy, and asks for bodily relief.

What are we to learn from this? I think, the true humanity of our Lord. His Divinity has often been denied; but I think there is truth in what has been said—that, on the whole, men are in greater danger of denying His humanity. That is a commoner error, even if it does not find its way into print. One meaning, surely, of the cry "I thirst," is to remind us that the Christ Whom we worship as Lord is a human Christ. It helps us to bear pain, and to suffer, and to be tempted, when we know that He was tempted and suffered, too. There is a so-called Christian Science which would have us regard pain as the product of a diseased imagination. If pain were only an imaginary thing, our Saviour would not have found it so stern a reality, nor made it the means of the world's redemption. And, surely, there is also a meaning in our pain, if by the Cross it is changed into a fellowship with the sufferings of Christ.

Once more, if the Lord Himself both needed and accepted human sympathy, let us not be too proud to accept it also. There is a pride in us that shuts itself up in its own sorrow and insists on bearing its burden alone. It is part of our discipline that we should quell our proud wills and learn to bow the head as Jesus did. Let us not say: "I do not choose to be under obligation to this man or that. I will bear my own sorrow alone." Make it not impossible for willing friends to fulfill in you the Lord's behest: "I was thirsty, and ye gave me drink."—*Selected.*

Wednesday, 11th. John xix. 30-42.

Ver. 30. "Finished!" What a cry of relief from the long strain which had been upon Him! And what may we say the words specially refer to?

I think, first of all, to His own sufferings. Christ must suffer. That was, if we may say it reverently, a foregone conclusion. Think of all the world, with all its accumulated wickedness and sin. The sin which animates its hostility to Christ—do you not think that that sin would put Christ to death again if He came to the world? Do you not think that if Jesus came to the world to-day He would not be wanted? Would He be wanted in our homes, our social life? If He came to our churches would He be wanted there? He must suffer in order to enter into His glory. How is it with us? Need we wonder if when we try to do right we must also suffer? It has been so from the very beginning, but because Christ has said in His moment of apparent defeat, when the world thought that they had done with Him, "It is accomplished," therefore you and I may be assured that we shall have victory. The glory will be ours through suffering.

Not only were His sufferings accomplished, but also His temptations. He had wrestled with the tempter and had overcome. All His life He had temptations to overcome. There is a note of quiet rest struck in these words, just as much as there is a note of triumph. And the same way with our sin, and griefs, and pains. Do not let us despair because they take so much overcoming, because we have always to fight and wrestle with them, and there seems no finality with them. Jesus has said: "It is accomplished. Thy temptation is at an end. It is finished." The most powerful thing in the world, Christ has vanquished it, and if you will but go on fighting in His strength, the time will

come when you will be able to say, "It is finished."

And then something else, too, Jesus accomplished—His triumphant work. The battle of His corporeal life was over, but not before redemption, full and free, had been secured. In our Communion Service we say that Jesus made upon the Cross "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"; but that sacrifice is of no effect if we do not believe it and accept it as God's way of salvation. Let us look at the Cross now, and pray that God will give us the faith we need, that we may see in Jesus our Saviour and our Redeemer, our Prophet, our Priest, and our King, One Who "ever liveth to make intercession for [us]."—*Selected.*

Thursday, 12th. John xx. 1-10.

Ver. 1. We can hardly visit a cemetery without being filled with solemn and impressive thoughts. As you stand there with multitudes at your feet, all wrapped in slumber, your thoughts carry you back to the past, and on to the future. You look at the cold marble or the green grass which waves over that precious dust, but there is no one able to bid the slumberers arise.

There are many such spots where different groups of mourners meet, but there is one tomb above all the rest in which every Christian heart has a common interest, around which all may meet. It contains more sorrows and more hopes than all the graves on earth. It contains no ashes, for it is empty. It is the place where the risen Redeemer once lay. We are met at a strange place, it is true—the one place on earth where we know quite well that Jesus is not. Why, then, you ask, should we spend our time around a spot so cheerless and so Christless? Simply because He once was there, and every spot that Christ has touched is sacred and instructive. He once was there as lifeless as the dead of centuries, not merely in appearance but in reality. Many a head was bowed in woe, and many a heart was well-nigh breaking with sorrow, for their last hope had sunk in the grave with their Lord. And the night passed—the blackest night that ever closed over human grief; but with the early dawn of the third day—the brightest day that ever dawned for you—love made Mary Magdalene draw near, and to her surprise she found the stone rolled away and the keepers fled. Fast and far the news traveled. The glorious fact of a Conqueror more mighty than death was that morning proclaimed to the world, and no sophistry has as yet been able to explain it away. It was the greatest transaction in history; it was accomplished in silence. It was the mightiest conquest the world had ever known; it was achieved in the dead of night, while the world slept. The Redeemer overcame the world's most dreaded foe, and broke the bonds of death. He came forth from the tomb a living Man. Yes, it is a fact. The grave of Jesus Christ is empty; I suppose it is the only empty tomb on earth; and history records no mightier fact for the instruction and comfort of mankind. And what is the significance of this great fact?

It means that the Atonement is complete; it means that God the Father has accepted Christ's work as a satisfaction for the sins of the whole world. It means that the problem of a future life has been solved, and a veritable hereafter revealed. Ours is not the Gospel of a dead Saviour, but of a living, reigning, life-giving One Who lives for evermore. Though a grave, it is the place of life. Since Jesus rose the power of the grave has been broken. It is no longer a dark prison house, but the gate of life.—*J. L. Allen.*

Friday, 13th. John xx. 11-18.

Ver. 17. Observe, first, how the risen Lord withdraws Himself here from His disciples, and why. It is not enough merely to say that in the nature of the case nothing else was to be looked for. It is true He had been on a far journey since He had met them last. In a word, He belonged to another order now, the order of the spiritual, the unseen, the eternal. And therefore it might be thought there must be a certain aloofness about Him so long as He should still remain on earth. They must "touch [Him] not." Nevertheless this is hardly our Lord's meaning here. Or if it be part of it, then it is the smaller and least important part, as is evident from what follows: "Touch me not; for I am not yet ascended to my Father"—implying surely, that when that consummation shall have been reached, a contact and companionship with Himself shall be open, to which there shall attach no hindrance or limitation whatsoever. He closes one chapter in the history of His relations with the world that He may open another and even more desirable. The outward fellowship is to give place to an inward; the ordinary human companionship to a mystic or spiritual communion.

Observe the nature of the new bond which our Lord speaks of here as existing between His followers and Himself. It comes out in His calling them "brethren." It was a term which He had never applied to them before. We may say that there were three stages in the process by which the Son of God drew near to us, and so identified Himself with our life and destiny as to be able to call us brethren. (1) In the first place there was His birth into this lowly world. (2) Then, further, there is His identification of Himself with His sin-

ful brethren's lot as in God's sight—which is the inner meaning of His whole public life. (3) And yet, it was not in the course of His lifetime He called men brethren, but after it was all behind Him. Why? May it not have been that to all this it was needful to add something else, before that most intimate relationship should be perfected and assured? The most expressly human of all our experiences, perhaps, is death. In that supreme hour of His death, He gained the full and final right to His own title, Son of man, and to claim us as His brethren.

Once more observe how Jesus shares with His brethren here His own relation to the Father. "Tell my brethren," He says, "that I ascend unto my Father, and your Father; and to my God, and your God." So that the God that is offered to our faith, you observe, is the God of living men. His grand desire for His brethren is, that what the Father is to Him, He may make Him to be to them.—*A. Martin.*

Saturday, 14th. John xx. 19.

The circumstances thus briefly described are in themselves a significant illustration of a constantly reappearing experience of life. For as the disciples unwittingly shut out the Lord, so in many a life the doors are shut upon Him. And as on that day, so in this, it is the joy of the Saviour to reveal Himself to those who all unintentionally have excluded Him from their lives, and all unconscious to themselves are poor without Him. Indeed, it is the tragedy of many a life that its doors are shut. Sometimes it is engrossment in pleasure, in business, in friendship, which bars the door against the ingress of the Saviour. All these things, lawful in themselves, and having indeed a right and necessary place in any life, may gain such an ascendancy as to become its masters, demanding all thought, all energy, all strength of life, until the man over whom they have gained control is himself behind closed doors. Sometimes it is by selfishness of joy or sorrow that the doors are closed. There is a joy which is regarded as unsharable, or a sorrow which is regarded as unpardonable, and He Who is the Author of each is excluded from the life by His own providences misreceived and misinterpreted. Often, too, it is with us as with these, His earliest disciples, that fear of the consequences of identification with Him causes the door to be tightly barred. We are afraid of the disfavor of man, and in shutting out the Jews we really shut out Jesus. But chiefly it is sin which excludes the Son of God from the life in which He seeks to be known and served.

And yet, despite these things, it is really impossible to avoid Christ, for He forces Himself again and again upon our attention. He comes despite closed doors, and reveals Himself in any or all of His guises, as Friend, Succorer, Redeemer, King. "Love laughs at locksmiths," it is said, and never was aphorism truer than when applied to the insistence with which He seeks to get at men's hearts. By the written Word or the spoken message, by uncontrollable memory or inexplicable impulse, in the glory of noontide or in the quiet watches of the night, He is forever coming to us through our shut doors, offering Himself and all that He is and has for our salvation and life.

And His coming, however He may be disguised and under whatever circumstances He appears, is always with the same object as His appearance on the first Easter Day. To the willing and listening heart His first word is one of benediction, "Peace be unto you." He comes not to increase the storm, but to quell it; not to complicate the problem of life, but to solve it; not to alarm, but to allay our fears. To the overwhelmed hearts in the Upper Room, and to us also, to whom the immensity of the task seems altogether beyond our powers, His last word proclaims the sufficient qualification for its fulfilment—"Receive ye the gift of the Holy Ghost." The same enduement as that in which He lived is conferred upon those who go for Him, for in this life of wonderful paradox they are thus united with Him as they go, and share His own life and strength.—*J. Stuart Holden.*

Sunday, 15th. John xx. 20-23.

"If we have not sought, we seek Thee now;
Thine eyes shine through the dark, our only stars.
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the scars.

"The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord Jesus, by Thy scars we claim Thy grace.

"If, when the door is shut, Thou drawest near,
Only reveal those hands, that side of Thine.
We know to-day what wounds are. Have no fear;
Show us Thy scars; we know the countersign.

"The other gods were strong, but Thou wast weak;
They rode, but Thou didst stumble to a throne;

But to our wounds only God's wounds can speak,
And not a god has wounds, save Thou alone."

Christ's hands and His side had an eloquence unapproachable. They were arguments cut in form and figure. Some men have been able to cut stone into poetry and words into music. There has been no speech, no appeal to the ear; the whole appeal seems to have been directed to the vision of man, to vision at its best, to the vision that has a vision within, a keener vision than can be revealed by the eyes of the body. Silence will always have a place in the great ministry of the universe.

This was not only a silent argument, it was a visible answer and argument. He showed them His hands and His side. Then doubt was set at rest; He could not have made those wounds Himself; those wounds had a history, a meaning which it will take all the centuries of duration to explain; they were the devil's signature; but, gathered up by God's love, that which was intended as mischief was turned into a redemption; He maketh the wrath of devils to praise Him, and the remainder thereof He shuts up in a hell of His own making. We want visible arguments. We should be able to say concerning this man and that all over the Christian Church, That man represents Christ.

What Christ did to the disciples on this occasion the Church should always be doing all the world over. How is the Church to be known? By its wounds. I have heard of respectable churches; never trust them, never believe them. I have heard of those who have made a decoration of Christianity; it is all bejeweled and bedizened and tricked out in various finery and in divers ways known only to the cunning of a perverted imagination. That is not the Church. O thou decorated pretender, show us thy hands and thy feet; out with your hands, and bare your side; this is a decency that sanctifies all other conduct; show the wound prints and thus give final and emphatic and gracious proof of the identity of Christ. Christ is reincarnated, I repeat, in His people.

And what Christ expects of us He Himself has first shown in grand and majestic example. God has suffered for His Church; the history of God is a history of suffering, and therefore a history of sorrow, and finally a history of sympathy. God suffers for us every day. God takes the right view of our falls and wounds; God is, through Jesus Christ His only begotten Son, going to turn our apostasies, if we have to fall, into great realizations of character; we should be the better, under the mercy of God, for our very fall. That is what is meant by falling upwards. That word "fall" is not to be interpreted in the usual cant phrase of the last five-and-twenty years, that the fall of Adam was a fall upwards; it is true of the fall of every soul that God has made that it may be turned into an upward movement. This is a great mystery and hardly to be explained in words, but it is a great experience and can be lived out to the last throb of the last letter.—*Joseph Parker.*

Monday, 16th. John xx. 24-31.

Ver. 26. The very character of Thomas teaches us that faith is a much harder thing for some people than it is for others. Thomas was a slow, diffident man, a week behind the rest in seeing everything. Three times only Thomas speaks in the Gospels and each time it is with a sigh. There is a dolefulness in the tone, a shake of the head; you feel the despondency of the man. There are no people in the world who need to be more tenderly dealt with than those slow and diffident ones, who have always been at a disadvantage. We are tender and pitiful to the defects of the body. But, alas! natural defects of character have neither patience nor pity, and they need both. Our most gracious Lord will never let any one of us be at a disadvantage because of the peculiarity of our character. He will ever do most for those who have most to hinder them.

See another aspect of this doubt as we turn from the character of the man to the story. Thomas, so slow, so diffident, so apt to despond, has found the Lord Jesus Christ, and with all the power of devotion that such people are capable of when once their confidence is won, he clings to the Saviour. And now Christ was dead. Do you wonder that Thomas was absent at the gathering of the disciples on that first Sunday after Easter? I do not. It is told of one of our poets that at the death of his child he cried fiercely, "Never will I risk such anguish again, I will never love anything any more." Thus it is that many have gone into the gloom and power of doubt.

Let us turn to see the Lord Jesus dealing with this doubt. First, He calls him by his name, *"Thomas."* So is it that He comes to each of us by ourselves, separately, calling us by our name and teaching us to say, "My Lord and my God." Then He meets Thomas away in the innermost thought of His heart. "Thomas, reach hither thy finger; . . . . reach hither thy hand." So must His word often meet us in the innermost heart. And so must we see Him; and to commune with Him and gaze upon those wound prints is our deliverance.—*Mark Guy Pearse.*

When different provinces were assigned to different Apostles after the Ascension of their Master, Thomas took Parthia, and, according to Jerome, preached the Gospel,

not only to the Parthians, but to the Medes, Carmanians, Persians, and the Magi. Chrysostom further states that he baptized the very men who, guided by a star, found the young Child at Bethlehem, and that he ordained them as colleagues in the ministry. A well-established tradition has it that he extended his mission to India, where it is believed he fell a martyr to his zeal for Christ and His cause.—*Selected.*

Tuesday, 17th. John xxi. 1-14.

Ver. 3. There are seasons when Christ seems to be lost. There are times when Christ seems absent from the world, and evil triumphs without let or hindrance. There are times when Christ seems absent from the Church, and its worship is only fashion or routine. And there are times when Christ seems absent from the soul, and faith is dead, and comforts are departed, and one is ready to cry again with Mary, "They have taken away my Lord, and I know not where they have laid him." It is then that one prays, and prayer seems a mockery. It is then that the Bible loses all its dew. It is in such hours a man is prone to fall, and to clutch again at what he had forsworn. It is in such hours that, for a word of sympathy, a woman will bow down her head and weep.

In such seasons duty still remains. When Simon Peter said, "I go a fishing," it was not a sinful impulse. It has been taken so, and by some eminent scholars, but I am quite convinced that they are wrong. It was not a counsel of despair. It did not mean that Peter was now hopeless. It was not a return to the old life in Galilee, as if the discipleship had been a dream. It was the action of a man of energy, to whom it was torture to be sitting idle, and who would fill in the hours till his Lord appeared, by doing the plain duty at his hand. "Simon Peter saith . . . . I go a fishing"—there is work to do and I am going to do it. There was no joy for him—his Lord was absent—but the doing of his duty still remained.

Through duty lies the road to restored fellowship. It was when they had toiled and toiled heroically, that they discovered Jesus on the shore. There is something magnificent in their persistence all through the weary hours of that night. Time after time their nets were shot, and time after time their nets were empty. And yet they held to it till every light was quenched that had been twinkling seaward from the village and the only sound that broke upon the silence was the calling of the night bird on the loch. The wonder is they did not give it up. They must have been intensely disappointed. The fish were there, for other boats were taking them, and they were quite as skillful as the best. And yet they held to it all through the night, and till the dawn was crimsoning the east, and it was *then* that Jesus Christ came back. They did not find Him because of their success. They found Him because of their fidelity. He did not come after a day of triumph. He came after a night of toil. Not in despair, but from a sense of duty had Simon Peter cried, "I go a fishing"; and he discovered when the morning broke that duty was the road to restored fellowship.—*G. H. Morrison.*

Wednesday, 18th. John xxi. 15-24.

Ver. 20. I. The Man. John's form will stand out more distinctly if we but glance at some leading circumstances in his history. He was perhaps in his teens, when he entered into public life; and was a Galilæan, son of Zebedee and Salome, and junior brother of James the Great, with whom he pursued the vocation of a fisherman. Like all young men of true and powerful temperament, he was capable of vehement anger, which would occasionally burst forth (Luke ix. 51-56). Hence he was surnamed "a son of thunder." When the hour of danger came he never turned his back in the day of battle. Such was John: lowly, yet noble; calm, yet passionate; gentle, yet brave; simple, yet real; in the main, a man to be greatly admired and safely followed.

II. The Disciple. He is now generally spoken of as the disciple whom Jesus loved; and this appellation he gave himself on the evening of the betrayal; for neither did Jesus nor the other disciples use it. But it was a true and proper title nevertheless: Jesus loved him unutterably. His heart went out specially to him; and John's heart was won completely by the heart of Jesus. So closely were they bound together that John companioned with Jesus wherever He went, and when He sat down John leaned upon His breast. Thus John was absorbed with his Lord, and thus he rested in the calm assurance of His Divine favor. This was John's heaven on earth.

III. The Apostle. After the Ascension of Christ, John associated intimately with Peter, and this brotherly fellowship continued until they returned to Jerusalem from an evangelizing tour in Samaria. From this time John seems to have taken little part in any outward movement; but he finally quitted the Holy City, and transferred his home to Ephesus. After residing here for a while, he was banished to Patmos—a dreary islet in the Ægean Sea; yet albeit a wretched place, he was favored here with the glorious visions so eloquently described in the Apocalypse. What he did in his exile, and how long he remained in it, we know not; but toward the end of the first Christian century he returned to his adopted city. He was now an old man—the last survivor of those

who had been with Jesus. He calls his converts in Ephesus "my little children"; and thence, as a center, he exercised all the holy influence he possessed. His Gospel and Epistles—"the last and richest treasures of sacred literature"—show the ripeness of his experience and the depth of his wisdom. At the age of one hundred and twenty he prepared his soul for the new Jerusalem, and died peacefully at Ephesus, surrounded by his "children."—*Selected.*

Thursday, 19th. John xxi. 25.

The first thing that the words of St. John suggest to us is the unlikeness of their spirit to the spirit of modern biography. In our day, a biography is not considered final or satisfactory, unless it gives us every known fact in the life of its hero, large or trivial, significant or unmeaning. That was a wise proverb of the Greeks which said that, "the half is more than the whole." An outline sketch often conveys a truer idea than a finished picture. The artist selects those characteristics which seem to him to be typical of the man, and he portrays these alone. For the rest, his picture may not reproduce this or that feature, this or that trick of gesture, with exact precision; but it does reproduce what we wish to remember, what we desire to know. This is what St. John has done in his Gospel.

A vivid picture! And yet we can hardly fail to be conscious at times of a desire for more knowledge of this Master of men of Whom St. John wrote. Quite true is it that this brief story has affected human life as no other story has affected it. And yet how much is there which has been left untold!

This craving is natural; but it is deliberately disappointed by the Evangelists; it was always checked by the Church. There is a grave danger of missing the greatest message of the Gospels by a too exclusive attention to that earthly ministry, to which the title, The Life of Christ, is sometimes too exclusively appropriated. There may be a warning of this danger in the reserves of St. John. The Church does not profess complete knowledge. Many problems still torment and vex the curious soul. Still is the question asked by many an ardent spirit, anxious to reduce the world to its own narrow rules, "Lord, are there few that be saved?" But the answer is still the same, stern in its refusal to supply theory, unfailing in power and wisdom as a guide to life: "Strive to enter in at the strait gate."

This is not, to be sure, the thought prominent in St. John's words at the close of the Gospel. He does not speak of impassable barriers to knowledge, of mysteries not yet disclosed because of the incapacity of our minds to receive them. For what St. John seems to say is that he knew of much which he did not think it fitting to record. It may be part of our discipline that we are kept in intellectual unrest; part of our discipline, lest in unruly pride we come to think that God is a mere creature of our imagination, a conception of which we have entire mastery. But it is also part of our inheritance; for thus is there ever more and more which we may learn.—*J. H. Bernard.*

Friday, 20th. Acts i. 1-3.

These Easter commands of our Lord Jesus Christ have all to do with service and with active work. They are very different to the Gethsemane commands. The Gethsemane commands had to do with resignation, with submission, with warfare. "Watch . . . . and pray." "Pray that ye enter not into temptation." "Put up thy sword into the sheath."

The first Easter command, the great Easter command, we had almost said the only Easter command, because it stands out preëminently above all the rest, is simply this: *"Go and tell."* It is repeated again and again, but, alas! not once too often, as the lethargy of the Christian Church for nineteen hundred years doth signify. It is addressed to all classes. *"Go and tell."* And the command comes to us to-day. It is given to all, to the women, to the men, to the Magdalene, to the Apostles, to the whole Church.

The second Easter command you will find in Luke xxiv. 39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Jesus Christ will not have you go forth and obey the first command without having given you the means, first of all, to satisfy yourself as to the truth of the message which you are to deliver. You are to be thoroughly convinced yourself.

The third command you have in John xx. 22. Jesus Christ, we read, "breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain they are retained." This third command seems to teach me this: If you are to *"Go and tell,"* you must not only be intellectually convinced, you must be essentially united to your Lord and Master Himself, you must have His life flowing through your life.

The fourth command is in Luke xxiv. 49: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Christian work is no mere fanatical enthusiasm, Christian work is no mere feverish running hither and thither. Christian work is going forth calmly and quietly, living, speaking, working in the

power of God the Holy Ghost.—*E. A. Stuart.*

Saturday, 21st. Acts i. 4-8.

Ver. 5. We do ill to brush aside the thought of the Trinity as a mere speculation of religious metaphysics. It is the most practical thing in the world. By it is measured not so much the distance between Christianity and other religions—that might be purely intellectual—but the difference between Christianity as a theory or scheme of thought, and Christianity as a living and potent experience. "Have ye received the Holy Ghost?" is a question in life rather than in theology.

Christianity, as it appears in the New Testament, is identified with the reception of the Spirit. Christianity itself, once emptied of this meaning and power, is as lifeless as Buddhism, and may become as corrupting. Some of the ancient Churches, from which the Spirit is withdrawn, the Syrian Church in India, the Coptic in Egypt, the Nestorian in Persia, are not only powerless, but seem to lie like an incubus on the populations. The Christian life, wherever it is real, means a freshening tide of life which flows like a river—and the river flows from under the throne of God. And this life of the Spirit, as it comes from the experience of salvation, issues in the salvation of others.

But as we recognize the very definite result, and realize the equally definite cause; as we see that Christianity is a spirit-filled life, a life which begins, and is continued and ends in the Spirit, we cannot too resolutely set our hearts on that experience which constitutes all the difference between a dead and a living religion. Come, let us, like that man of a stout countenance in the "Pilgrim's Progress," buckle on our armor, and set our face to battle our way through.

And now, what are the conditions of this heavenly baptism? They are the same conditions as those on which all God's gifts depend, faith and obedience. They are the simplest conditions possible, if the will is set on fulfilling them; they appear difficult and even impossible until the will is summoned to undertake them. (1) "He therefore that ministereth to you the Spirit, ... doeth he it by the works of the law, or by the hearing of faith?" (Gal. iii. 5). It is certainly by the hearing of faith. (2) But hand in hand with faith goes obedience. "The Holy Ghost, whom God hath given to them that obey him," we read in Acts v. 32. Faith without obedience is illusion; obedience without faith is blindness. It is not so much an act as an attitude of obedience. To use an image, it is the soul emerging from the slough of self and planting a foot on the rock of the will of God. There are two wings on which the soul mounts to heaven, says the "Imitatio," purity and obedience.—*R. F. Horton.*

Sunday, 22nd. Acts i. 9-12.

Ver. 9. The Ascension is the final and crowning event in the redeeming life of Christ. What I want to bring before you is that though "a cloud received him out of their sight"; though they ceased to behold Him with the eyes of sense, they had Him in their hearts; losing Him did not fill them with sorrow, with alarm, with hopelessness, as we should have thought it would have done. The angels' message filled them with a new courage. Now this cloud which received Jesus out of their sight, and concealed Him from their eyes, is a kind of parable. It is a parable which is going on now. There are three directions in which I wish to indicate its force and value.

First of all—as to the fact of His Being. Nobody doubts that Jesus of Nazareth once was born into the world; was the greatest Phenomenon the world has ever seen; lived a life that all admired, and died a death which all deplored. The question is what happened afterwards. There are three possible interpretations—three possible answers to the question of questions which underlies all revelation of faith in God; and that is this—Where is Jesus Christ? There is one possible answer of which I have disposed already. That He is still living on the earth, no one thinks that for a moment; but the two other answers divide what we may call the thinking world between them. One is that He is still in Joseph's tomb, and the other is that He is at the right hand of God in heaven. Why do you and I rest on the fact that Christ ascended, and that "a cloud received him out of . . . . sight"? (1) The visible Church. (2) Because He lives in our hearts.

There is another respect in which a cloud hangs over the Church and the world. We cannot get behind the throne to see the scepter in the King's hands, to observe and to understand the wheels of His providence. If there is a cloud upon the wisdom of God's providence, let us be quite sure that it is only a cloud, and that behind the cloud the sun is shining.

There is one other matter upon which a cloud seems to hide Jesus from us, and that is the reality of His love. Let me impress upon you what the apostles did, and what we have to do. The angels did not exactly rebuke the disciples for looking up to heaven after their Master. Still there was a sort of latent admonition, with something of a rebuke about it, when they said: "Why stand ye gazing up into heaven?" It was what we call a practical lesson. What it meant was—you will not get any good from that. You have got to work, you have got to pray; to "wait for the

promise of the Father"; to found a Church in the world. (1) The first lesson we learn is the power of prayer. (2) The duty of active exertion for Christ. (3) Hope.—*Bishop Thorold.*

Monday, 23rd. Acts i. 13-14.

Ver. 13. The Zealots were a knot of political irreconcilables, fiercely opposed to the dominion of Rome. Their name may have been suggested by the words of the dying Mattathias, the father of Judas Maccabæus: "Now, therefore, my sons, be ye *zealous* for the law, and give your lives for the covenant of your fathers." In their attitude to the established government of the day, they may be compared to the Carbonari of Italy in Mazzini's time. It was to this band of political enthusiasts, that Simon once belonged; he left them to join the disciples of Jesus.

Never be ashamed of your enthusiasms. For all of us there should be a something by which we can be rapt clean out of ourselves, a something that can awaken all "the slumbering host" within us. All this is, I know, clean contrary to some persons' notions of what is right and proper. Their ideal is to be "faultily faultless, icily regular, splendidly null." Such a temper ends at last in cynicism, to which all things, even the best, are vanity. Let us never lend a hand to damp down the fires of any man's enthusiasm. We owe far more to one of these hot-headed, blundering men—men like Peter, for example—who sometimes err along the line of their real greatness, than to a whole regiment of respectable nobodies, who never violated a single law of propriety. "For God's sake," cries Robert Louis Stevenson, "give me the young man who has brains enough to make a fool of himself." If only the Church of Christ had always known how rightly to use her enthusiasts—how to direct their wise extravagances, their magnificent indiscretions!

Keep the strength of your enthusiasm for the best things. What is best at one time is not always best at all times. "The true wisdom is to be always seasonable." He only has rightly learned to live who has learned how to distribute himself, where to place the emphasis, when to give and when to withhold. Are we making the most of what is most worthy? Let your zeal be according to knowledge.

Consecrate your enthusiasm to the service of Jesus Christ. The service of Christ calls for, as it is worthy of, our loftiest enthusiasm. Few things are to be more lamented to-day than that so little—a mere trickle—of the daring, the enterprise of the modern commercial world has found its way into the Christian Church. "Mr. Chairman," cried an enthusiastic colleague of mine once in a church meeting, "I move we move the world." Magnificent! The early Christians not only moved the world; they turned it upside down, as even their very enemies confessed.

You who have not yet yielded yourselves to Christ, remember He can find room in His service for every gift you possess. —*G. Jackson.*

Tuesday, 24th. Acts i. 15-26.

Ver. 25. It was not Judas alone that went to "his own place." St. Matthias, when he gloriously ended his course, being shot to death with arrows, went to "his own place." St. Paul, who "laboured more abundantly than they all," when he was beheaded for the name of Christ, went to "his own place." St. Peter, the greatest of the Apostles, when he was crucified with his head downward, went to "his own place." Our Lord Himself, when He had cried, "It is finished"—and again, when He had said, "Father, into thy hands I commend my spirit"—He also, I say it with all reverence, went to "His own place."

So we are taught that every man is preparing an "own place" for himself hereafter—every one is making ready a home for himself—by the deeds he is doing here, whether they be good or bad. What our home is in the other world depends on what we are doing in this.

I have read of a dream which a wicked man once had, and which, whether it were true or not, may at all events read us a lesson. He was one who was altogether given up to the engagements of this earth, putting all his pleasure in it, caring for nothing beyond it, wishing that it might last forever. He slept, and in his dream he thought he was in hell. It was a large, magnificent room, like a nobleman's drawing-room, with gold, and lights, and music; and he thought to himself. "Then what they have always told us about hell is not true; it is not a place of misery after all." He saw numbers of people whom he had known; drunkards sitting over their wine; gamblers playing at cards or dice, the little heaps of gold rising or falling at their sides; men whom he remembered to have led lives of pleasure still engaged in their amusements, and their tales, and their jestings which are not convenient. At last he stepped up to one of his friends, and asked him to leave off his game for a few minutes, and to talk to him. "No," he said, with a look of anguish, "what we would do on earth, we must do here. We rest not day nor night. That which was our pleasure in the world is here our exceeding and eternal torment. We have no power to stop; we must go on; we cannot pause; and so it will be forever and ever." The dreamer woke; God's grace touched his heart, and he became a different man from that day forward.—*J. M. Neale.*

Wednesday, 25th. Acts ii. 1-13.

Ver. 1-4. The day of Pentecost was an epoch-making day. It initiated the Christian dispensation, and like all initiating days, it was a sample day. The day of Pentecost reveals every quality, every energy, and every condition of the Spirit's presence and work in the world. With these facts in view let us consider concerning the Spirit:

I. The Preparation for His Coming. There was an extended and an immediate preparation. The world had been preparing for Pentecost from the days of Paradise. All the movement of the Old Testament was a march towards Pentecost. The immediate preparation was in the work of Christ: His Death, Resurrection, and Exaltation. The coming of the Spirit involved the preparation of a people to receive Him. Here again there was an extended and an immediate preparation. The extended preparation of the disciples covered the whole course of Christ's ministry and fellowship. As the end approached, He prepared their minds for His coming by definite instruction and promise. The final stage of their preparation was in united and believing prayer.

II. The Occasion of His Coming. The form in which the Spirit comes is indicative of the work He comes to do. When He came upon Christ He came as a dove, but when He comes to the disciples it is as wind and fire. The elect symbol of the Spirit is fire. It is the chosen sign of the Divine Presence, from the flaming sword of Paradise to the tongues of flame at Pentecost. What is meant by fire? Fire stands for enthusiasm, rapture, and passion. The Holy Ghost is fire. The heart in which He dwells, burns. Christianity is fire. A cold church is a corpse. At Pentecost the fire took shape, and sat upon each of them a cloven tongue of flame. The sign of Christianity is not a cross but a tongue of fire. The fire is given for speech.

III. What Were the Immediate Effects of His Coming? The greatest miracle of that day was the transformation wrought in those waiting disciples. Their fire baptism transfigured them. What was the effect of Pentecost in the world? It gathered crowds who were astonished, amazed, and perplexed with the things they saw and heard. Some mocked and attributed it to drink as they had attributed the Master's works to the Devil, but others were convinced, awakened, saved, and added to the Church of the living God. That is the sample day of the Church of Christ. Wherever there is a community of Christians baptized with the Spirit of Fire, they leave the Upper Room and go out proclaiming the Gospel to the people. Fire may always be relied upon to bring a crowd. Every man knows on which side of Pentecost he lives and works. The Spirit can be given only where Christ is glorified.—*Samuel Chadwick.*

Thursday, 26th. Acts ii. 14-40.

Ver. 17; Rev. xxi. 2. St. John called the city new Jerusalem. I can find it in my heart to be almost sorry that he named it. It shows his vision was practical; but it has helped to make our vision vague and remote. When St. John spoke of the new Jerusalem, do you think he had completely forgotten the old Jerusalem? Don't you think he thought it was time that they had a new city? Don't you think his vision taught him it could be made new? By what authority have we translated this expression, new Jerusalem, by that vague word heaven? It is all wrong. For the last three years I have been calling it Birmingham. My friends, we shall do no good in the world until under the practical dominance of the Divine Spirit we come to know, beyond a shadow of doubt, that the Holy City is not something to be longed for in the heavens of God, but something to be builded in the earth which is His also.

That is the work of the Spirit. We are not to be singers of "glory songs," we are to be builders of the city of God in the earth.

"I . . . . saw the holy city, new Jerusalem, coming down from God out of heaven." Perhaps we have been too much concerned with where the Holy Spirit can lift us to and prepare us for, to see as we should the vision of what that Spirit has for us to do here and now. We are very anxious that earth should go to Heaven; we do not always realize that the great purpose that God the Spirit is to accomplish is just the opposite. He is to bring Heaven to earth. He is to make Heaven in our lives.

There is a fathomless, mystical story of the Spirit that no man can tell. There is all the infinite grace and mystery that must belong to the life of God living itself out through the mind and heart and character of them that trust Him. There are anointings for special work, and baptisms of knowledge and power for individual souls. But all these things issue in the fact that the Spirit of God in our hearts will first of all and always make us look for the Holy City and work for it. It will make us bold to claim here and now all that belongs to it.

The Holy City can only come through the holy citizen. That which is to be the light and law of the city must first be the light and law of the house. I mean, the house of life. The coming of the Holy City may be discussed in the larger councils of men—it can only be decided on each man's own threshold and in each man's own heart.

On this great Festival day of the Spirit—and in every day that dawns and dies—it is yours to accept or reject the grace of the Holy Spirit offered to your heart; and so, doing the one or the other as you must, you hasten or retard the building of the Holy City in the life of the world.—*P. C. Ainsworth.*

Friday, 27th. Acts ii. 41-47.

Ver. 42. What is Christian worship? Christian worship depends, first of all, upon admiration and love and reverence for the character of Christ; and, secondly, upon the belief that that character was the express image of the Godhead. But while recognizing that the acknowledgment of Christ's divinity is the essence of the Christian creed, and so must be the one bond of fellowship in the Christian Church—"one Lord, one faith, one baptism"—many Christians nowadays seem to think that there is no necessity for giving to this worship a united expression. They are disposed to seek Christ in the desert or in the secret place, instead of in the congregation of the faithful. If that is at all a common experience, the question is at least worth asking whether the blame may not to some extent lie with our methods of public worship.

We must make the worship in all our churches as *real* as possible and as *appealing* as possible. How may it be made real? We should undoubtedly gain something in reality by the omission of any phrases in prayers and collects which do not express our actual present-day feelings; or, again, by the omission of any Psalms which offend our modern and Christianized conscience; or, again, of any lessons which appear to state as matters of fact what we no longer believe to have been matters of fact. And how can the services be made more appealing to the spirit? Attempts in this direction are always being made. George Herbert recommended that the minister who read the prayers should lift up his hands and eyes and use all other gestures to express a hearty and unfeigned emotion, that, being first affected himself, he may affect also his people. Others have wished to substitute extempore for recited prayers. Well, it is quite clear that while some men might be attracted by these practices, others would be repelled. And this fact may show us that what the case requires is not a single panacea, but a recognition that men are not all made alike, of one emotional nature, and, moreover, are on very different levels of intellectual culture, so that they cannot all worship with a free heart in the same manner.

We ought to do our best to permit variety of ceremonies in the Church, so long as the unity of the faith within our own borders is not imperiled.—*H. C. Beeching.*

Saturday, 28th. Acts iii.

Ver. 16. "Perfect soundness!" Of this there was no doubt. The rulers themselves acknowledged they could say nothing against it. The fact was patent to all. But the marvel was "perfect soundness" in a moment of time after a lifetime of lameness. The secret was—faith in His name. Not faith in the unreality of lameness. Not faith in the nonexistence of a twisted limb. Not faith in the doctrine of illusion by which a man, who has been really always able to walk, has been since his birth under the absurd infatuation that he was a cripple. No; it was not that under the suggestion of St. Peter he made a successful attempt to deny all his previous experience and say, "How foolish to think I was lame when I could walk!" Not this, but "faith in his name," the name of a Person, a Person Who had been crucified in that very city not two months ago, Whom he had probably seen entering the Temple on Palm Sunday, and Who he heard was now "King of kings, and Lord of lords." Braced by the words of St. Peter, he had called with all his spiritual energy upon the Sacred Name, and had immediately felt an inrush of strength which had lifted him onto his feet. The Name, through faith in the Name, had made everything possible.

It is not unnatural for men to ask as they are now asking, Was this loss of power in accord with the will of God? Was the gift of healing intended only to last during the infancy and childhood of the Christian Church, or ought we to have it to-day? And these questions are asked the more insistently because, both within the Church and without it, faith-healing, as it is called, is practised with some remarkable results. And it has been hastily assumed that these successes are only typical of what could be done on a very large scale if only the doctrines and principles on which they are based were more widely held.

Now in the first place we must freely admit that the old, strong, clear faith in the Sacred Name is not in this twentieth century what it was in the first, and that the exercise of it, whether individually or still more corporately, would result in a large increase of restorations to health. But whilst we fully admit this, we must also remember that Christ's office was not to abolish sickness and suffering. He was necessarily a wonderful Physician of the body; He cured probably every disease or functional disorder known to Palestine, and He sent forth His disciples to do the same; but there must have been large numbers like those in Nazareth who were never healed at all. Healing, valuable as it was, was only subordinate to another and higher object, the awakening of the soul to the love of God through faith. This our Lord confessed to be infinitely harder than the physical healing of the body, and surely infi-

nitely more valuable. "Whether is easier, to say," He asks of His critics, "Thy sins be forgiven thee; or to say, Arise, and walk?" To heal the body cost Him power—virtue went out, left Him weakened—for it had to overcome the hesitancy of doubt and distrust; but to heal the soul, to give forgiveness, that needed far more difficult work—repentance, self-surrender, restitution.—*Bishop Walpole.*

Sunday, 29th. Acts iv. 1-12.

Ver. 12. There are deep and abiding reasons for our believing that the apostles spoke, under the guidance of the Spirit, an eternal truth. It is by understanding the idea of salvation that we see the justice of this exclusive claim.

1. *God the Father is only known through the Son.* Plato recognizes, but does not know, God. The heart of the stoic Emperor, Marcus Aurelius, is brave and resigned, but utterly uncomforted. And, as it was in the beginning, so it is now. You find it in modern literature and in intercourse with men; to be without Christ is one and the same thing as to be forlorn and without personal knowledge of God in the world. For, not only is the Father unknown except through Christ; we may be sure that the Father is unknowable except through Him. Fatherhood implies sonship. Until the Son was seen, the Father could not be known.

2. *Only by Him do we understand the will of God that we may do it.* Christ the Way is the one clear Light and certain Strength of mankind. The will of God is that we should love Him, and love one another, that we should live an inward life of purity, of truth, of service, that we should take up our cross to follow the Ideal, that we should live free from worldliness and care, that our eyes should be on the heavens; and that all should be realized by faith in Christ our Lord.

3. *Only by Him are we saved from sin and reconciled to our own conscience.* Consider what is meant by deliverance from sin. Think of it, if you will, only as the reconciliation of the soul with itself, the quiet conscience, the growth and power possible when the conflict within is stilled. Nothing is more certain than that this inward reconciliation is not found elsewhere if it is not found in Christ. Christ delivers men from sins. Vices are overcome. Ancient deeds of ill are blotted out. Habits are broken. The nature is changed. The conscience is at peace.

4. *Only by Him can we have assurance of pardon, communion with God, certainty of immortality.* These are wrought in us by the Spirit, but only it seems by the Spirit in direct connection with the Person of Christ.—*R. F. Horton.*

Monday, 30th. Acts iv. 13-37.

Ver. 13. Who were the men upon whom this masculine grace was found? (1) "When they saw the boldness *of Peter.*" That is an astonishing conjunction! It is one of the phrases which describe the wonderful ministry of grace. It records a Gospel miracle. I know that our hardest rocks, the igneous rocks, are just transformed mud, mud that has passed through the ministry of terrific fire. And here is Simon Peter, once as yielding as mud, not bearing a feather's weight, but now having passed through the discipline of flame, the fire of an intense affection, he is firm and irresistible as rock. "Thou also wast with Jesus of Nazareth!" . . . . "I know not the man!" That is the yielding mud! And it is this man, transformed in the very fibers of his being, who now arrests the thoughtless indifference of the world, and by the spectacle of a magnificent boldness startles it into a great surprise. "When they saw the boldness of Peter, ... they marvelled."

(2) *"And John!"* I cannot say that the artist's John very frequently conveys to me a sufficient conception of the bosom friend of Christ. The artist usually figures him as of mild and gentle countenance, with far-away, dreamy eyes, and of the most effeminate mien. Well, I think that any true portraiture of John must include some of these things: there must be a suggestion of mysticism, and in the face there must be a large and winsome gentleness to which we feel we could expose our wounds and our broken hearts; but the gentleness must not be effeminate, it must be strong and masculine, and in the face must be charactered elements with which the flippant could no more trifle than he could play with fire. If John is light he is also lightning! "And he surnamed them Boanerges, ... The sons of thunder!" Perhaps the character of the Apostle John might find its appropriate symbol in a lovely dale in Derbyshire through which I have often strolled. There are the soft, sweet, grassy slopes, a welcome delicacy for tired feet; but, rising sheer out of the luscious green there tower the bare, stern, rocky crags, revealing to us the character of the hidden foundations in which even the quiet, springy turf finds its bed and rest. John leaned on the Master's breast; he went to Patmos for his faith! "When they saw the boldness of Peter and John, ... they marvelled."—*J. H. Jowett.*